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THE

WORKS

OF

AUGUSTUS TOPLADY, *A.B.*

Late Vicar of Broad Hembury, Devon.

IN SIX VOLUMES.

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THE CHURCH OF ENGLAND VINDICATED FROM The Charge of ARMINIANISM; AND The CASE of ARMINIAN SUBSCRIPTION particularly conſidered:

IN

A LETTER to the Rev. Dr. NOWELL.

OCCASIONED BY

Some Paſſages in that Gentleman's ANSWER to the Author of PIETAS OXONIENSIS.

"Ità veritati litabo, ne pacem turbem: ità pacem colam, ut nullo tamen eam veritatis diſpendio redemptam velim."
WITSIUS, in Orat. de vero Theol.

"To be impugned from without, and betrayed from within, is certainly the worſt Condition a Church can fall into."
Dr. SOUTH.

THE

Church of England vindicated, &c.

REVEREND SIR,

HAPPENING to call on a friend of mine, in Weſtminſter, yeſterday evening, December 28th, I found him reading your late letter to the author of *Pietas Oxonienſis*. Curioſity naturally induced me to look into your pamphlet: and grieved I was, to find, that a perſon in your eminent ſtation, and of your diſtinguiſhed abilities, ſhould ſo far loſe ſight of the duty you owe to that excellent Church which you would ſeem to defend, as to brand, for methodiſtical tenets, ſome of thoſe capital truths, which were the avowed doctrines of our reformers; and which, at this very day, make ſo diſtinguiſhed a figure in the unrepealed ſtandards of our national faith.

To vindicate the beſt of viſible Churches, from the falſe charge of Arminianiſm, faſtened on her by you, and to prove, that the principles commonly (although, perhaps, not ſo properly) termed Calviniſtic, are plainly and repeatedly delivered in the authentic declarations of her belief, were the reaſons that chiefly induced me to reſolve on the preſent undertaking. In conſequence of which reſolution, I took home your pamphlet with me, and have it now before me.

I would premiſe, that the two grand queſtions, on which I ſhall join iſſue with you, are, 1ſt, Not ſo much whether the Calviniſtic doctrines are right or wrong in themſelves; as, whether they are, or are not, the doctrines of the Church of England: and, 2. Whether, on proof of their actually being the doctrines of our Church, Arminians can, with a ſafe

conſcience, and *bonâ fide*, ſubſcribe to thoſe doctrines *ex animo*.

As to the affair of the expulſion, I ſhall enter very little into the merits of that; as not directly falling in with my main deſign. The injuſtice, whether real or ſuppoſed, ſhewn to thoſe young men, is of very little conſequence, when ſet in competition with the open attack, which you, ſir, under the habit of a friend, have ventured to make on the Church herſelf. If it be true, that the perſons, expelled, were ſo treated merely for incapacity, and for holding what either the law or the univerſity ſtatutes deem illicit conventicles; it would indeed follow, that the hardſhip, ſo generally complained of, was not ſo great, as it might ſeem at firſt view. Every ſociety, as ſuch, have, no doubt, an intrinſic right to agree upon ſuch reaſonable and lawful rules, as they may deem neceſſary for their own interior government and regulation. And, by virtue of that ſame right, they may expel ſuch of their members, as refuſe to adjuſt their conduct by the rules ſo enacted. Yet as excommunication * is the dernier recourſe of a Church, and takes place, not until all milder expedients, for the reformation of the offending party, have been tried without effect; ſo ſhould expulſion from any other ſociety. How far this equitable rule was obſerved lately at Oxford, is a circumſtance not yet cleared up by the aſſeſſors: and, until it is, the public are certainly at liberty to form what judgment they can from appearances.

It has been affirmed, by ſome who ought to know, that the pretence of illiteracy and irregularity, in the parties expelled, was only adopted by way of caſting a miſt before the eyes of the world: while, in fact, the true reaſon of their expulſion was, their attachment to the doctrines of predeſtination unto

* By our law, ſentence of excommunication is not to be pronounced, until after public admonition thrice given, with the interval of at leaſt two days between each admonition.

life,

life, regeneration by the ſpirit of God, and juſtification by faith alone. If this was the real cauſe of that tranſaction, the young men were perſecuted, to all intents and purpoſes; and are to be equally pitied and reſpected: pitied, for the oppreſſive treatment they met with; reſpected, for their firmneſs in adhering to doctrines which they believe to be true, and which, whether true or not, are the undoubted doctrines of the Church eſtabliſhed.—Add to this, that, if ſome perſons, equally or more illiterate, and irregular in a much worſe ſenſe, continue ſtill unmoleſted members of this very univerſity, all unprejudiced ſpectators will cry out,

Dat veniam corvis, vexat cenſura columbas.

I am not certain, much leſs dare I to affirm, that the public have hit upon the true cauſe of this remarkable expulſion. If they have (and even the account given by yourſelf, ſeems to juſtify the general belief), we may now, with the utmoſt truth, adopt the old cry of "the Church is in danger*." Since, for a conſiderable number of the moſt eminent perſons belonging to one of the moſt reſpectable univerſities in Europe, to ſit in judgment on ſix of their own body, and paſs ſentence of condemnation upon them, for believing and aſſerting the leading truths of that very Church with which the expellers, no leſs than the expelled, profeſs to agree; is, *mutatis mutandis*, as if a Romiſh council ſhould anathematize ſix Papiſts for holding tranſubſtantiation; or a Scotch ſynod ſhould excommunicate ſix Preſbyterians, for maintaining a parity among the clergy to be more apoſtolical than epiſcopacy. For, gratuitous predeſtination, juſtification by faith only, and the efficacy of divine grace in regeneration, are, as palpably, aſſerted by the Church of England; as tranſubſtantiation is by the Church of Rome, or parity of miniſters by the Church of Scotland.

* How ſtrangely are times altered in Oxford, ſince Uſher preached there! See the Preface to his Sermons in Quarto.

Before I enter on the proof of this, I muſt clear my way, by firſt conſidering what you, ſir, alledge on the other ſide. In doing which, I ſhall endeavour to preſerve, not only the decency, but the reſpect, to which your merits, both as a ſcholar and as a writer, juſtly entitle you. Though fame is miſtaken, if you have not condeſcended to act as a ſecretary, on this, as well as a preceding occaſion. However this be, I cannot help wiſhing, that ſo worthy and conſiderable a perſon had drawn his pen, rather in attempting to heal, than widen, the unhappy breaches among us; and had undertaken to vindicate, inſtead of ſeeking to confute, the doctrines of the Church he profeſſes to revere. But, alas! every day's experience proves the truth of the old adage; "All is not wiſe, that wiſe men ſay; nor all good, that good men do."

Now, ſir, to the point. With regard to the doctrines in debate between Calviniſts and Arminians, you ingenuouſly confeſs, that they are matters, which "wiſe and good men have always differed about," page 69. I applaud your juſtice, in granting that Calviniſts, no leſs than Arminians, may be "wiſe and good men:" but I cannot ſay, I admire the want of preciſion, with which you expreſs yourſelf. Wiſe and good men did not always differ about thoſe points. There is, on the contrary, the utmoſt reaſon to believe, that the main body of the Chriſtian Church (in which I do not include the Arians of thoſe times) were unanimous believers of the doctrines now termed Calviniſtic, for the four firſt centuries: until, at the opening of the fifth, a Welſh monk, known by the aſſumed name of Pelagius, ſtruck out a new path of his own, and laid out the foundations of that myſtery of iniquity, which has, more or leſs, been working ever ſince.

I am aware, that ſome Arminian writers, both Engliſh and foreign, have had the aſſurance (ſomewhat like the Papiſts on another occaſion) to aſk, "Where

" Where was the doctrine of predeſtination before St. Auſtin?" To which I anſwer, in my turn, where was not the doctrine of predeſtination before Pelagius? That his opinions, concerning the ſlight effects of original ſin, the power of man's free will, and the poſſibility of human merit, were novel and unheard of until then, appears, among other circumſtances, from the ſurpriſe and horror, with which they were received by the univerſal Church. A valuable hiſtorian, of our own, tells us truly, that " To recount the learned works of fathers written; their pious ſermons preached; paſſionate [i. e. pathetic] epiſtles ſent; private conferences entertained; public diſputations held; provincial ſynods ſummoned; general councils called; wholeſome canons made, to confute and condemn theſe opinions, under the name of Pelagius, or his ſcholar Celeſtius; would amount to a volume fitter for a porter's back to bear, than a ſcholar's brains to peruſe." [Fuller, Church Hiſt. Cent. v. p. 28.]

The learned Dr. Cave, whom no one will ſuſpect of being a factor for Calviniſm, tells us plainly, that Pelagius "*Hæreſin novam condidit*," was the founder of a new hereſy, [Hiſt. Lit. tom. i. ann. 405.] which is as good as to ſay, that the Chriſtian Church were, until that time, in undiſturbed poſſeſſion of the doctrines of grace. The ſame great man lets us know what the ſubſtance of this new hereſy was. "*Peccatum originale funditus ſuſtulit; docens, Adami peccatum ſoboli ejus non imputari. Homines, pleroſque ſaltem, non gratiæ divinæ beneficii, ſed propter operum ſuorum merita, juſtificari, & ad vitam æternam prædeſtinari, contendit:*" He [i. e. Pelagius] took away original ſin from its very foundations, by aſſerting, that Adam's tranſgreſſion is not imputed to his poſterity: and inſiſted, that men, or, however, the greater part of them, are juſtified, and predeſtinated to eternal life, not by the favour of divine grace, but for the worthineſs of their own works. Now if the non-impu-

tation of Adam's offence, and the doctrines of juſtification and predeſtination as founded on, and reſulting from, human worthineſs, were parts of the new hereſy, it follows, that the oppoſite doctrines of Adam's tranſgreſſion imputed to his offſpring, and juſtification and predeſtination by grace alone, muſt have been branches of the old faith univerſally held by the Church, for the firſt 400 years after Chriſt.

That conſummate ſcholar and hiſtorian, Spanhemius the ſon, treating of Pelagius and his tenets, obſerves, that this arch-heretic aſſerted, "*Cauſam predeſtinationis ad gratiam & gloriam eſſe prævisionem bonorum operum, & perſeverantiam in illis, ex recto liberi arbitrii uſu, exceptâtamen gratiâ apoſtolatûs. Prædeſtinationem ad mortem nullam dari; ſolam dari præſcientiam peccatorum.*" [Introd. ad Hiſt. & Antiq. Sacr. pag. 454.] i. e. that "The cauſe of predeſtination to grace and glory was, the foreſight of good works, and of preſeverance therein, reſulting from a right uſe of our free-will: and that there is no ſuch thing as predeſtination unto death; but only a foreknowledge of what ſins men would commit *." That theſe are the doctrines of the Arminians now, as they were of Pelagius then, needs no proof. An Arminian laughs at the imputation of Adam's offence, in order to elude the neceſſity of the Meſſiah's imputed righteouſneſs: he affirms, that we are not

* If the reader has a mind to ſee a compendious, but very ſatisfactory account of the firſt riſe and progreſs of Arminianiſm in Holland (from whence the contagion ſpread into England) about the year 1600, he may conſult a very valuable treatiſe, written by the ſame learned foreigner, entitled, Controverſiarum cum Diſſidentibus Hodiè Chriſtantis, prolixè & cum Judæis, Elenchus Hiſtorico-Theologicus. Which, in the compaſs of a moderate 12mo, traces back all the controverſies, which now divide the religious world, to their original ſources; gives the quinteſſence of the arguments urged on either ſide: and, by a judicious mixture of hiſtory with divinity, is, perhaps, the moſt inſtructive and entertaining piece of general Polemics, hitherto extant. There is brevity, without obſcurity; and fulneſs, without redundancy: nor could that excellent performance be either enlarged, or retrenched, without detracting from its worth.

juſtified

juſtified without works of our own; and that, if there be any ſuch thing as predeſtination at all, it is founded on the divine foreſight of certain conditions and qualifications in the perſons predeſtinated: that man's will has the caſting vote in the affair of regeneration: and that as he may, to-day, conſent to be a child of God; ſo, to-morrow, he may, by virtue of the ſame omnipotent free-will, undo all, and commence a child of the devil again. Who ſees not, that Arminianiſm is the old Pelagian trump turned up anew? and that the doctrines of conditional grace and precarious ſalvation, which now go down ſo glib with many, are the very things, which, at their firſt appearance, frightened the primitive Churches, more than a general perſecution would have done? It may further be aſked; would an Arminian have drawn up the XVIIth Article?

You yourſelf, ſir, ſeem to have been aware of your miſtake, in aſſerting, ſo peremptorily, that predeſtination and its concomitant doctrines are points concerning which "wiſe and good men have always differed:" ſince you preſently add, that they "have been diſputed in almoſt all ages of the Chriſtian Church." During the four firſt ages of it, they were undiſputed, for ought appears to the contrary: but, from the time Pelagius firſt broke the ice, quite down to the reformation, they certainly were frequent ſubjects of controverſy. The reformers, and reformed Churches, both here and abroad, were univerſally on the ſide of abſolute grace, in contradiction, both to the pretended merits, and the boaſted free-agency of man. Witneſs the authentic and valuable collection of articles and confeſſions of faith, publiſhed by Gaſper Laurentius, in 1612. With regard to our own reformers in particular, biſhop Burnet, though far enough from warping to Calviniſm, is yet ſo honeſt as to allow, that, "In England the firſt reformers were generally in the Sublapſarian

ſarian way*:" plainly enough intimating, that all our firſt reformers were doctrinal Calviniſts, though with ſome ſlight variation; the major part of them being Sublapſarians, or holding that God, in the decree of predeſtination, conſidered mankind as fallen: the reſt of the firſt reformers having been Supralapſarians, who ſuppoſe that men were, in that decree, conſidered neither as fallen nor as unfallen, but ſimply as men, in *puris naturalibus*. A metaphyſical diſquiſition, which ſtill obtains among the anti-Arminians; but which affects not the main queſtion, and concerning which they ever did and do ſtill agree.

I ſhall, at preſent, ſir, trouble you with but one more citation from Burnet: a ſhort one indeed it is, but full to the point. You will find it in that learned and worthy prelate's abridgment of his Hiſtory of the Reformation, *ſub ann.* 1549. His words are theſe: "Another ſort of people was much complained of, who built ſo much on the received opinion of predeſtination, that they thought they might live as they pleaſed." Whether or no theſe people really drew this conſequence from the doctrine (as there is nothing ſo holy as to be exempt from all poſſibility of abuſe;) or whether, as is moſt probable, it was a ſlander faſtened on them by the diſguiſed Papiſts of that time; affects not the preſent argument. The paſſage proves what I quote for: namely, that, at the ſettlement of the reformation, and when the Church of England was in her primitive purity, predeſtination was the received opinion. Nor, indeed, need the biſhop have told us ſo. The articles of religion, publiſhed about a year and a half after the time he ſpeaks of, put the point beyond all doubt. Thus ſtood this matter in the reign of king Edward. We ſhall come to that of queen Elizabeth by and by. In the mean while,

* On the 17th Art. p. 197, 8vo edit.

From

From England, ſir, I follow you to the continent. You are pleaſed to tell us, p. 69, 70, that theſe doctrines have been diſputed "among the Papiſts, between the Thomiſts and the Scotiſts; the Dominicans and the Franciſcans:" to which you might alſo have added, "and between the Janſeniſts and Jeſuits." I grant it all. And theſe points not only have been, but are diſputed among them, with abundance of acrimony, to this very day. A moſt pregnant proof, by the by, of the infallibility and Catholic unity, which that moſt depraved and moſt impudent of all churches affects to value herſelf upon. Had you ſtopped here, you had done well: but you add, that the doctrines, in debate between yourſelf and the author of *Pietas Oxonienſis*, were likewiſe diſputed "among the Proteſtants, from the firſt beginning of the reformation, between the Lutherans and the Calviniſts." Here, I apprehend, you have ſhot beyond the mark. The æra, or firſt beginning of the reformation, is univerſally, and very juſtly, aſſigned to the year 1517, when Luther firſt publicly oppoſed the ſale of the pope's indulgencies at Wittenberg. At this time, Calvin could have had no followers; for he himſelf was then a boy of but eight years old; being * born July 10, 1509. Neither was he ſettled to purpoſe at Geneva, until the year 1541, i. e. five years before the death of Luther: by which time the reformation had ſpread wide and taken deep root on the continent. Hence it is evident, that there were and could have been no diſputes, concerning the decrees of God, "between the Lutherans and Calviniſts, from the firſt beginning of the reformation:" for the reformation was begun in Calvin's childhood, long enough before he was brought on the ſtage of public obſervation.

The plain truth is, Luther himſelf was an abſolute predeſtinarian; and was as able and as reſolute a de-

* Melch. Ad. in Vitâ Calvini, p. 63.

fender

fender of God's eternal, irreſpective decrees, as Calvin or any other. So that even had theſe two great men been as ſtrictly *co-ætanei*, as they were con-temporaries, there would have been no room for diſſention between them on that ſubject. Biſhop Burnet, with all his bias to Arminianiſm, was too well read, not to know, and too honeſt, not to acknowledge the Calviniſm (if it muſt be called by that name) of Luther: though the biſhop's averſion to theſe doctrines made him, very diſingenuouſly, inſinuate as if that eminent reformer adopted them, partly, to ſerve a turn, and, partly, without due examination. "When Luther," ſays he, "began to form his opinions into a body, he clearly ſaw, that nothing did ſo plainly deſtroy the doctrine of merit, and juſtification by works, as St. Auſtin's opinions. He found alſo in his works very expreſs authorities againſt moſt of the corruptions of the Roman Church: and being of an order that carried his name, and, by conſequence, accuſtomed to read and reverence his works; it was no wonder, if he, without a ſtrict examining of the matter, eſpouſed all his [Auſtin's] opinions." [on Art. 17. p. 194] However, not to reſt on mere teſtimony, which, at beſt, is but evidence at ſecond hand; as a ſolid and indiſputable proof that I go on ſure grounds in averring Luther to have held abſolute predeſtination, I appeal to the memorable controverſy between him and Eraſmus. The latter had, at the importunate and repeated requeſts of king Henry VIII. and cardinal Wolſey, publiſhed a treatiſe in favour of free will, wherein Luther was ſeverely reflected on for holding the oppoſite doctrine. To this Luther publiſhed a copious anſwer; drawn up in a very nervous manner, and with a vaſt compaſs of argument; entitling it, *De Servo Arbitrio*, or, The Human Will a Slave. If any perſon, after having read a ſingle chapter in that maſterly performance, has the aſſurance to pronounce Luther an enemy to what is now known by the

the name of Doctrinal Calviniſm*; he may, when his hand is in, call Baronius a Proteſtant, or affirm Calvin himſelf to have been an Arminian. It was chiefly from this book of Luther's, on the Servitude of the Will, that thoſe ſix poſitions againſt free-agency were picked out, which twenty years afterwards, made ſuch a buſtle in the council of Trent, and were agitated with ſo much heat and diviſion by the infallible Church: ſome ſiding with Luther, and declaring that he had aſſerted no more than Auſtin had done before him; others anathematiſing the poſitions, as the very quinteſſence of hereſy, and of moſt dangerous conſequence to the Catholic faith. The latter party carried their point: and accordingly the fourth, fifth, and ſixth canons, paſſed in the ſixth ſeſſion of that infamous council, are directly pointed againſt the deciſions of Luther reſpecting the inability of man's will †.

The followers of Luther and Calvin, ſince ‡ the deaths of thoſe great reformers (for I cannot find that they did it before), have, if you pleaſe, not only differed, but fallen out, with relation to ſome (and only ſome) of the points you ſpeak of: but not thoſe reformers themſelves. Had they agreed as well about the nature of the Lord's Supper, as they did about predeſtination, juſtification, and perſeverance; the two denominations of Lutherans and Calviniſts, had been, in fact, one and the ſame; ſo far, at leaſt, as matters of doctrine are concerned.

Page 70, you put this queſtion to the author of *Pietas*; "What pretence have you to call your own notions the principles of the reformation?" Becauſe they are ſo. Open the liturgy where you will, Cal-

* See Heylin's Life of Laud, p. 32.

† Of forty-two propoſitions of Luther, condemned by the Pope, A. D. 1521, this is the 37th, "Free-will, after ſin, is a thing De Solo Titulo: and while it doth what in it is, it ſinneth mortally." Strype's Eccl. Mem. v. i. 39.

‡ See Tindal, v. 15. 273.

viniſm

viniſm ſtares you in the face. And can the doctrines of grace enter into the very baſis of a reformed Church, yet not be principles of the reformation? You aſk likewiſe, why he calls "the contrary opinions, the avowed tenets of the Church of Rome?" Becauſe the very letter of Scripture bids us render to all their dues. The Arminian tenets belong to the Church of Rome. Her's they are, and to her they ſhould be returned. From her they came, and to her they lead. It matters not, that there were a few ſuch perſons, as Marinier, De Vega, and Catanea, in the council of Trent; nor that there are ſtill ſome individuals within the Romiſh pale (the Janſeniſts, for inſtance), who believed the doctrines of predeſtination and invincible grace, as taught by St. Paul and St. Auſtin; and, from theſe, by Calvin and the reformed Churches.

Quid te exempta juvat ſpinis de pluribus una?

The point is, how goes the ſtream? quite in the contrary channel. Witneſs the Tridentine deciſions, and the more recent conſtitution Unigenitus. Let a man peruſe theſe, and then doubt, if he can, whether Arminianiſm does not cordially coincide with Popery.

But you urge, that the Arminian doctrines "have been maintained by many of the brighteſt ornaments of our Church: ſuch as Laud, Hammond, Bull, &c." I except againſt Laud. I cannot allow him, upon the whole, to have been any ornament to us at all: much leſs can I put him at the head of our brighteſt ornaments. If he had any brightneſs belonging to him, it was the brightneſs of a fire-brand, which at the long run, ſet both Church and ſtate in a flame. Learned as he was (or, rather, an encourager of learning in others, ſo they were not Calviniſts,) he was, at beſt, but a mongrel Proteſtant; and would have but acted conſiſtently with himſelf, had he accepted the cardinal's hat, which was offered him from Rome.

So

So declared an enemy was your bright ornament, to all liberty, both civil and religious, that I make no ſcruple to call him a diſgrace to his order, to his country, and to human nature. Illegal and unwarrantable, in itſelf, as his execution was; yet his life, written by his creature Heylin, on purpoſe to exculpate this *cyprianus anglicanus*; proves, to a demonſtration, that this hot-headed prelate, was not ſlandered, in being charged with a deſign to carry over the Church of England to that of Rome: or, as Heylin himſelf expreſſes it, "to make an atonement between the two churches," i. e. to ſet them at one again: atonement being a word uſed at that time, to ſignify a reconciliation and re-union. For which reaſon, among a thouſand others, I muſt beg leave to ſtrike out Laud from the liſt of our brighteſt eccleſiaſtical ornaments; and diſmiſs him with that juſt obſervation of biſhop Burnet, who remarks, that while Laud's enemies "did really magnify him by their inhuman proſecution; his friends, Heylin and Wharton, have as much leſſened him: the one, by writing his life; and the other, by publiſhing his vindication of himſelf." [Summary of Aff. before the Reſtor. p. 68. 8vo. edit.]

As for Hammond, Bull, Tillotſon, Sharp, and Stillingfleet, they are names not to be mentioned without honour. Yet it does not follow that Arminianiſm is either right in itſelf, or the doctrine of our Church, becauſe adopted by theſe otherwiſe eminent and worthy perſons. Nor do the greatneſs of their names, and the brightneſs of their talents, ſanctify the errors they might happen to patronize, or one jot mitigate the crime of ſubſcribing to articles they did not believe. Let them have been ever ſo great ornaments to our Church in other reſpects: this, ſurely, is no ornamental part of their characters. Droſs does not ceaſe to be droſs, becauſe ſome gold may chance to be blended with it: nor error ceaſe to be ſuch, becauſe adopted by men of merit.—

However,

However, I think, when your hand had been in, you might have reminded us of ſome more perſons, who were, in every reſpect, ornamental to our Church; and true, conſiſtent ſons of it, by believing and maintaining her fundamental doctrines: ſuch as Abbot, Grindal, Uſher, Williams, Davenant, Downham, Carlton, Hall, Barlow (of Lincoln), Beveridge, Hopkins, &c. &c. all of whom were biſhops, and (for which reaſon you threw them into ſhades) Predeſtinarians. After all, truth does not depend on names. The doctrines of the Church are to be learned from the articles and homilies of the Church herſelf; not from the private opinions of ſome individuals who lay hold on the ſkirt of her garment, call themſelves by her name, and live by her revenues.

You proceed. "Our articles have been vindicated from the charge of Calviniſm, by biſhop Bull, Dr. Waterland, and ſeveral other religious and learned men." You ſhould rather have ſaid, "They have laboured hard to do it, but were not able." Like ſome diſciples of old, they toiled all the day, but could take nothing. When Dr. Bull was ſtrongly preſſed with his ſubſcription, by the famous Dr. Tully (who was then principal of that very hall from whence the ſix religious ſtudents were lately expelled; and afterwards dean and chancellor of Carliſle;) Bull, in his anſwer, only huddles the matter up, and ſlides over it, as well as he can, in this ſlight equivocating manner: "*Quæ deinceps, in hoc capite, ſequuntur, à D. Tullio, declamatorio more effuſa, de regiâ declaratione articulis noſtris præfixâ; de canone eccleſiæ; de ſubſcriptionibus & juramentis noſtris toties repetitis; ea tum demùm ad nos pertinere fatebimur, cum evicerit ille, quicquam nos docuiſſe unquam, quod claræ alicui eccleſiæ noſtræ definitioni adverſetur* *:" i. e. "I ſhall then acknowledge myſelf to be affected by what

* Apol. pro Harm. inter Opera, p. 660. Sect. 12.

Dr.

Dr. Tully ſubjoins, in his declamatory way, concerning the king's declaration prefixed to our articles; the canon he refers to; and my ſo often repeated oaths and ſubſcriptions; when he ſhall have demonſtrated that I ever affirmed any thing contrary to any clear determination of our Church." But the misfortune was, this had actually been demonſtrated before: whence Dr. Tully took occaſion to preſs the matter home to Bull's conſcience; juſtly upbraiding him, not for eſpouſing thoſe doctrines which he took for true, but for ſwearing and ſetting his hand to articles which, if his own ſyſtem was right, were and muſt be erroneous and falſe. This home thruſt the Arminian doctor endeavoured to parry off, by inſinuating, that the determinations of the Church, in behalf of the Calviniſtic principles, are not ſufficiently clear, but dark and ambiguous. As if ſhe had not clearly determined that "predeſtination is the everlaſting purpoſe of God," and that we are "juſtified by faith only!" After this rate, any unbelieving ſubſcriber whatever, when taxed with diſhoneſty and prevarication, need only cry out, with biſhop Bull, "The determinations of our Church are not clear:" and he ſlips his neck out of the collar very cleverly. But, a determination, which is not clear, is in reality no determination at all: and either the Church has abſolutely determined nothing, and is a Church without any fixed principles; or her determinations are clear and peremptory: and, of courſe, the integrity of ſuch perſons as ſubſcribe to thoſe determinations, without believing them, is not very conſpicuous.

One of the moſt furious Arminians now living (the John Goodwin of the preſent age) ſeems to have refined upon biſhop Bull in this particular. This Arminian is Mr. John Weſley: who, like many others, endeavouring to leap over the 17th article of the Church of England, very gravely tells us, that that article, which treats of predeſtination, "only

defines the term," but does not affirm the doctrine. By this new rule, all our positive articles are only so many definitions of terms: the first, for instance, defines the meaning of the word Trinity; the ninth defines original sin; the 27th is a definition of baptism; and the 39th defines an oath. So the Church is founded, not upon doctrines, but on bare definitions; and is not a teacher, but a definer. Is there a Jew, a Turk, or a Papist, who would scruple to subscribe our articles, considered simply as definitions of certain terms and phrases? or is there a Protestant in the world, but might safely set his hand to pope Pius's Creed, upon a similar supposition? I leave to the consideration of Dr. Nowell, and of the public, who are to be deemed Methodists and Sectarians? They, who believe the doctrines of the Church, as they stand in her articles, without sophistication and disguise? or, they who, with Mr. Wesley and some others, subscribe the articles, not as articles of faith, but either as ecclesiastical definitions of terms, or at most as determinations which are not clear? By this loose, shaggling way of evading the force of Church decisions, and weakening the sacred ties of solemn and repeated subscriptions, the spiritual fence of our establishment is broken down and trod under foot: and the Church, like a city without walls, or an house stript of its doors, lies open to the entrance of every comer, whether friend or foe, who has opportunity of getting in. Such, I fear, is, in great measure, the present condition of our once-admirable Church. I can only, for my own part, be faithful to her myself; pour out my soul for her, in secret, at the throne of grace; and, until God pours down a spirit of reformation on many of her pretended sons, cry over her, saying, alas! my mother! Her gates are sunk into the ground; he hath destroyed and broken her bars; the law is no more; her prophets also find no vision from the Lord. What thing shall I liken to thee, O daughter of Jerusalem?

ruſalem? what ſhall I equal to thee, that I may comfort thee, O virgin daughter of Sion? for thy breach is great, like the ſea; who can heal thee? Lam. iii.

As to Dr. Waterland, on whoſe attempts, to weed out Calviniſm from our articles you lay ſo great ſtreſs; I grant, that, like the prelate laſt mentioned, he fought through thick and thin, and ſtrained every nerve, in order if poſſible, to Arminianize the Church. But his ſucceſs was very far from being equal to his toil. This learned and excellent perſon never loſt himſelf more viſibly, nor was never pinched more ſenſibly, than when his own artillery was turned upon him by Sykes. The inference, urged by the latter, is too glaring to be denied: viz. That, if Arian ſubſcription to Trinitarian articles is palpably diſhoneſt; then, by all the rules of argument in the world, Arminian ſubſcription to articles, that are Calviniſtic, muſt and can be no leſs criminal. This was the Gordian knot, which Dr. Waterland, with all his ſtraining, could never untie. Therefore this great man, finding himſelf wedged faſt between the horns of this unavoidable dilemma; namely, either to give up the point, and own ſubſcribing Arminians to be as inexcuſable as ſubſcribing Arians; or, that, if thoſe might ſubſcribe, *ſalvâ conſcientiâ*, ſo might theſe, ſince what is lawful for the raven is as lawful for the crow;—the doctor, to free himſelf, as well as he could, from this embarraſſment, reſolved to cut the knot at once, by roundly denying that our articles are Calviniſtical. But every ſtruggle he made, and every argument he brought in ſupport of his palpable falſhood (which he adopted only *pro re natâ*, and to help himſelf out at a dead lift), only plunged him in deeper difficulties, by giving his Arian adverſaries this advantage againſt him, that, upon the doctor's own principles, and by virtue of his own example, they were as much at liberty, *mutatis mutandis*, to put their own ſenſe upon the 1ſt, 2d, 5th, and 8th articles; as Waterland

land was to put his ſenſe upon the 9th, 10th, 11th, and 17th: ſince the very letter of theſe articles is no leſs determinate, in favour of original ſin, the utter impotence of free-will in ſpirituals, gratuitous juſtification without works, and eternal, abſolute predeſtination; than thoſe are, in favour of the Trinity, the godhead of Chriſt, the godhead of the Holy Ghoſt, and the orthodoxy of the three creeds.

And, indeed, the caſe ſpeaks for itſelf. For, if one ſort of men may fairly claim the privilege of clipping, mincing, and wire-drawing ſome articles, as a ſalvo for ſubſcription; why may not another ſort of men be allowed to take the ſame liberty with the reſt? Let not, then, the ſubſcribing Arminian (though he may happen to be a Trinitarian) exclaim againſt the ſubſcribing Arian, the ſubſcribing Socinian, or even the ſubſcribing Deiſt. Only grant it lawful to wrench the articles one way; and it is as lawful to wrench them any way, or every way. If an Arminian may ſtretch the 17th article into conditional predeſtination, and univerſal redemption; an Arian has juſt as much right to lop ſhort the 2d article, ſo far as it ſtands in his way. By the ſame rule that our articles are drawn aſide from any one part of their plain grammatical import; they may be frothed into no meaning whatever, and bandied about towards every point of the compaſs. If a ſubſcriber is really at liberty to pick and chuſe which of them, and which part of them, he will believe, and which he ſhall reject; which to ſubſcribe ſincerely, and which with ſecret proviſos of his own; ſubſcription is no longer a fence againſt error, but becomes a mere ſtalking horſe, and the articles themſelves a noſe of wax. St. Paul's words, with a ſlight variation, may be accommodated to the caſe in hand. Thou art inexcuſable [O ſubſcribing Arminian,] whoever thou art, that judgeſt [the ſubſcribing Arian]; for, wherein thou judgeſt, [him,] thou condemneſt thyſelf: for thou, that judgeſt,

judgeſt, doeſt the ſame thing [in another way.] Rom. ii. 1.

Thus, the gap of prevaricating ſubſcription being once opened, "we may," to uſe Dr. Waterland's own words, "bid adieu to principles;" and between one ſubſcriber and another, the Church of England will have no ſettled doctrines left: or, at moſt, they will exiſt no where but in ink and paper, between the leaves of her liturgy and homilies, and in the forgotten writings of her old divines.

Foreign comedians, a ſpruce band, arrive;
And puſh her from the ſcene, or hiſs her there.

Should matters go on for half a century longer, as they have done for many years back, the moſt reſpectable Church in the world will be reduced, by ſome of thoſe who call themſelves her children, to the ſame condition that the man in the fable was, by his two wives:

Ambæ videri dum volunt illi pares,
Capillos homini legere cœpére invicem.
Quum ſe putárat pingi curâ mulierum,
Calvus repentè factus eſt: nam funditùs
Canos puella, nigros anus, evellerat.

I pray God, that the Delilahs, who make it their buſineſs to ſhear the Church of its locks, by robbing it gradually of its doctrines, may not, at the long run, deliver it quite up into the hands of the Philiſtines.

Biſhop Burnet went to work, in a much more plauſible manner, than either biſhop Bull or Dr. Waterland. He contributed as much, in fact, towards opening a door to prevaricating ſubſcription, as they; but did it with more decency, and with a better regard to appearances. He does not drive ſo furiouſly as thoſe Jehu writers, nor inſult the common reaſon of mankind, by fiercely inſiſting that our articles are not Calviniſtic: but hit on a more

trimming expedient, and would gently inſinuate, that they are worded with, what he calls, ſuch moderation and latitude, that Calviniſts and Arminians too may mutually teſtify their aſſent by ſubſcription. I mean not to depreciate that truly great and good prelate's Expoſition of the Articles: which is, in general, a very maſterly and valuable performance *. I am not entirely of Dr. South's mind, who, you know, ſir, being aſked, ſoon after its publication, what he thought of it? replied, in his ſmart way, "Think of it? I think, that, in his Expoſition of our 39 Articles, his lordſhip has given the Church forty ſtripes ſave one." That the biſhop has given the Church three or four ſtripes, I think, can hardly be denied: and unhappy is the mother, who receives ſuch uſage at the hands of the ſons ſhe has nouriſhed and brought up. Thus much is certain: that Burnet plays faſt and looſe, whenever Calviniſm and ſubſcription fall in his way. Hence thoſe two contradictory poſitions of his; "Subſcription does import an aſſent to the article: and—an article being conceived in ſuch general words, that it can admit of different literal and grammatical ſenſes; even when the ſenſes given are plainly contrary one to another, yet both may ſubſcribe the article with a good conſcience, and without any equivocation." [Introd. to Exp. Art. p. 10.] As if there could be more literal ſenſes of a propoſition than one! and thoſe numerous ſenſes could be plainly contrary one to another, and yet be all literally and grammatically the ſenſe of that propoſition! An Arian, a Papiſt, or a Deiſt, may, with a good conſcience, and, without any equivocation, ſubſcribe thoſe very articles, which, literally and grammatically, conclude point blank againſt Arianiſm, Popery, and Deiſm!

* The lower Houſe of Convocation, in 1701, ſeverely cenſured Burnet's Expoſition of the Articles. See Tindal, 15. 319.

That

That learned and able divine, Dr. Edwards, of Cambridge, publiſhed, in the life-time of biſhop Burnet, ſome ſtrictures on that prelate's way of treating the articles. "I can by no means," ſays he, "approve of this learned prelate's extravagant attempt, when he takes a great deal of pains to perſuade his readers, that theſe thirty-nine articles, or moſt of them, are ſo dark and ambiguous, that the true ſenſe of them is not to be found out: and therefore that we may make what conſtruction of them we pleaſe. Surely, his lordſhip's memory is none of the beſt: any man muſt needs think that he had forgot what he had aſſerted and given as his judgment, namely, That theſe are articles of downright belief, and therefore muſt not be dallied and played with. It is ſuch a ſtrange perverting of the articles, as cannot but raiſe admiration in indifferent perſons, and ſuch as are not led by prejudice. For, 1ſt, This new-found expoſition foſters diſſimulation. It ſeems to teach our clergymen to equivocate. For, though the learned and reverend author acknowledges, once and again, that the compilers of thoſe articles were Calviniſtically diſpoſed, and accordingly formed ſome of the articles ſo as they are to be underſtood in favour of Calvin's opinions; yet he propoſes them to the clergy, to be taken in an ambiguous ſenſe. They are taught, in the whole, to trim; to turn about as they pleaſe; to diſſemble with God and man; to ſubſcribe to that, which, they know, moſt aſſuredly, is, in the plain meaning of it, againſt their perſuaſion. Therefore I ſay that this new-coined explication of the articles, is inconſiſtent with the integrity of our Church, and the ſincerity of its miniſters who are to ſubſcribe to them. It will be hard to reconcile this with the doing it with a good conſcience, as is required in the 5th canon; and *ex animo*, and avoiding all ambiguities, as the 36th canon enjoins. [2.] After this rate, it can never be known, from our profeſ-

ſions and ſubſcriptions, what our mind is, what our belief and ſentiments are. Though we openly acknowledge, under our hands, ſuch doctrines to be agreeable to God's word; yet we may not think one article of them to be true: yea, we may think and profeſs the quite contrary. And of this our author [Burnet] gives us an inſtance in himſelf: telling us [in his preface to the Expoſ. of the Art.] that in the point of predeſtination, he follows the Greek Church, from which St. Auſtin departed, and formed a new ſyſtem: and yet he publicly declares, that our Church's article of predeſtination may be interpreted and underſtood in favour of the Calviniſts, who follow St. Auguſtin. I remember this learned writer, in the account he gives us of his travels, makes this reflection on Geneva, that there is want of ſincerity there. May we not, from what has been repreſented under this particular, fear, that there is the ſame want ſomewhere elſe?" [Veritas Red. p. 521, 522.]

But I return to Doctor Nowell. Another part of your addreſs to the author of *Pietas Oxonienſis* runs thus: "Suppoſing that they and we," namely, the Arminians of paſt and preſent times, "are miſtaken, in the ſenſe we put upon our articles; yet, ſurely, unleſs you can ſee our hearts, you cannot cenſure us for ſubſcribing to what we believe not a word of." You do well, ſir, to ſuppoſe yourſelf and your Arminian friends miſtaken. I hope, your next ſtep will be, to retract your miſtakes. And you have fallen into not a few, in the very paragraph laſt cited. 1ſt, You ſeem to take for granted, that you have a right to put your own ſenſe on the articles to which you ſubſcribe. But this is by no means the caſe. Our articles, like the prophecies, are not of private interpretation. You, and I, and every ſubſcriber, are, by expreſs declaration of authority, pinned down to the plain, literal and grammatical meaning of each article. The legiſlature, duly weighing

weighing the importance and ſolemn nature of eccleſiaſtical ſubſcription, have taken almoſt every precaution, human wiſdom could ſuggeſt, or the energy of language furniſh, to preclude evaſion, and preſerve the doctrines of the Church inviolate. Let part of the royal declaration, uſually prefixed to the articles themſelves, and which, having never been revoked, ſtill ſtands in full force, ſerve by the way of ſpecimen: "We have upon mature deliberation, and with the advice of ſo many of our biſhops as might conveniently be called together, thought fit to make this declaration following: That the Articles of the Church of England do contain the true doctrine of the Church of England, agreeable to God's word: which we do therefore ratify and confirm, prohibiting the leaſt difference from the ſaid articles;—from which we will not endure any varying or departing in the leaſt degree:—And that no man, hereafter, ſhall either print or preach, to draw the article aſide any way, but ſhall ſubmit to it in the plain and full meaning thereof; and ſhall not put his own ſenſe, or comment, to be the meaning of the article, but ſhall take it in the literal and grammatical ſenſe." Hence it is as evident, as demonſtration can make it, that Calviniſts are the only fair ſubſcribers; and that Arminians, as ſuch, are virtually excluded from ſubſcription: becauſe, the articles are to be ſubſcribed, not with qualifying gloſſes, diluting comments, tacit limitations, and mental exceptions (for this would defeat the very end for which ſubſcription is required:) but we are to ſubſcribe, as every ſubſcriber profeſſes to do, *ex animo*; with unfeigned aſſent and conſent; without drawing aſide the articles any way, or varying or departing from them in the leaſt degree: moreover, without putting the ſubſcriber's own ſenſe on what he ſubſcribes unto, but honeſtly and *bonâ fide*, taking the articles in their literal and grammatical meaning, ſimply as they ſtand.

2dly, You

2dly, You would inſinuate, that we cannot charge the Arminians with ſubſcribing to what they do not believe, "except we could look into their hearts." But there is no occaſion for our looking quite ſo deep as that: ſince, out of the abundance of their hearts, their hands write and their mouths ſpeak. I think, that I myſelf, without pretending to dive into hearts, may form a judgment, for inſtance, of Dr. Nowell and his ſubſcriptions. You, ſir, have ſubſcribed, to our articles and homilies, over and over again. Theſe articles and homilies are * Calviniſtic: and you are a profeſſed Arminian. Either, therefore, you was not an Arminian when you ſubſcribed; or you ſubſcribed to what you diſbelieved. And, by the ſame rule that we form an eſtimate of you, we are qualified to judge of others of your ſect.

3dly, I diſcern not a little chicanery in the latter clauſe of your paragraph; "you cannot cenſure us for ſubſcribing to what we believe not a word of." This is brought in, by way of a trap-door, to eſcape at, in caſe you ſhould happen to be hard preſſed. You may believe a word, and many words, even in the 17th article itſelf; without believing the ſubſtance of the article, or aſſenting to the doctrine it aſſerts. There are not a few detached words, even in the decrees of Trent, to which any Proteſtant in the world might ſafely teſtify his aſſent: and yet no

* The Calviniſm of theſe has been acknowledged by very many of the Arminians themſelves. One, in particular, recurs, this moment, to my remembrance. A late dignitary (Dr. H.) of conſiderable figure, both in the Church and in the world, and celebrated among other things, for a learned and ſenſible work, publiſhed under the title of Theological Lectures; being, one day, in company with another dignitary (now living, and from whom I had it), the converſation happened to turn on the Thirty-nine Articles: againſt ſeveral of which Dr. H. exclaimed with great warmth. My friend aſked him, "But have you not ſubſcribed to theſe, and that *ex animo?*" I have. "And do not you hold all your preferments by virtue of that ſubſcription?" I do; and our reformers, who drew ſuch articles, deſerved to be hanged for their pains.

truly

truly conſcientious Proteſtant would look upon that as a ſufficient warrant for ſetting his hand to thoſe execrable deciſions. And by parity of argument, I greatly queſtion, whether any truly honeſt and conſcientious Arminian would venture to reſt upon this, as a plea for ſubſcription, "though I abhor, deteſt, and abjure, as impious and Calviniſtical, the doctrines contained in the 10th, 11th, and 17th articles of the Church of England; yet as a ſubſcriber to thoſe articles, I make myſelf eaſy, becauſe I cannot ſay, that I believe not a word in them; for there are ſome words, here and there interſperſed, which are of innocent tendency: and for the ſake of theſe, I have ſwallowed the whole." Inſtead of ſhifting, and mincing, and trimming, in this deſpicable manner, would it not be more to the credit of ſuch clergymen as are Arminians, to make a puſh for an alteration, and boldly cry out, with the monthly reviewers, "Our eſtabliſhed doctrines are not ſuch as might be wiſhed, and ought to be re-modelled?" Let them act like men of courage and principle; and, inſtead of doubling and winding, and putting our articles on the rack, "to find out meanings never meant," ſay of them, and of the 17th in particular (as archbiſhop Tillotſon did of the Athanaſian Creed), "I heartily wiſh we were well rid of it." This would be treading in the ſteps of their elder brethren, the Dutch Arminians; and would make them remonſtrants in act, as well as in principles. It would not, indeed, vindicate them from the glaring diſhoneſty of ſolemnly ſubſcribing to articles thus profeſſedly diſbelieved: but it would ſave them the ridiculous and fruitleſs trouble of endeavouring to twiſt and torture Calviniſtic articles into a ſenſe they are incapable of bearing. The reverend and dignified author of the Confeſſional, is a ſaint, when ſet in competition with ſuch divines as would put out our eyes, by daring to tell us that the 10th article does not overturn free-will; that the 11th does not

not aſſert juſtification by faith only; and that the 17th does not teach everlaſting, abſolute, gratuitous predeſtination.

How am I grieved to hear ſuch gentlemen, as the writers of the Independent Whig, triumph over us in ſuch ſtrains as theſe! "At one time, predeſtination is of high conſequence, and made an article of faith, and all freewillers ſhould be baniſhed the land, or locked up in dungeons, like wild beaſts; which was the judgments of the biſhops, in James the Iſt's days*, concerning the Arminians. At a different ſeaſon, when preferments ran high on the other ſide, as in king Charles the Iſt's reign, and ever ſince; Arminianiſm not only recovers credit but grows modiſh, and, conſequently, orthodox: whilſt predeſtination becomes an old faſhioned piece of faith, and a ſure ſign of fanaticiſm, and yet it continues one of the XXXIX Articles; and yet it muſt not

* The fact aſſerted, is undoubtedly true; but there ſeems to be an anachroniſm in aſſigning the date. I cannot find, that the biſhops, in James the Firſt's time, adviſed the government to treat Arminians in this manner. It was in the reign of queen Elizabeth, that this counſel was offered by the biſhops. The part of their advice, referred to, did, according to Strype, run verbatim as follows: *Item*, That incorrigible Arians, Pelagians or Free-will-men, be ſent into ſome one caſtle, in North Wales, or Wallingford; and there to live of their own labour and exerciſe; and none other be ſuffered to reſort unto them, but their keepers: until they be found to repent their errors." Strype's Annals of the Reformation, &c. during the firſt twelve years of Q. Eliz. chap. 17. p. 207. I do not quote this mortifying paragraph, from any approbation, I entertain, of the expedient recommended: for I abhor every thing that even looks like perſecution for principles merely religious. But I cannot help deducing two concluſions from this curious portion of our eccleſiaſtical hiſtory: 1ſt. That free-will-men were conſidered, by the Church of England, when in her purity, as ſome of the moſt dangerous recuſants ſhe had to grapple with; elſe, ſhe never would have adviſed the confining them in a remote priſon, and prohibiting them from the acceſs of all perſons, their keepers only excepted. 2dly, That free-will-men, at that time, were very few in number: otherwiſe, one caſtle, however ſpacious, would not have been thought large enough to contain them. I heartily congratulate our preſent freewillers, on their living in an age of liberty.

be

be believed; and yet it muſt be ſigned and aſſented to with a ſincere aſſent." [Ind. Wh. vol. ii, p. 9.] I am perfectly ſhocked, that the ſame writers ſhould have any ſhadow of ground for addreſſing ſome of our body in the following ſtyle: "Is there one of you, that conforms to the genuine ſenſe, or even to the words of the articles? Are not thoſe articles Calviniſtical? Were they not compoſed by Calviniſts? And are you not now, and have been long, Arminians? And do you not write and preach againſt [thoſe] who defend predeſtination, which is one of your own articles? Will you ſay that articles, will you ſay that oaths, are to be taken in a ſenſe different from the words, different from the meaning, of thoſe who compoſed them? If you do, then you maintain that Papiſts, nay, Mahometans, may ſubſcribe our Proteſtant articles, and be ſtill Mahometans and Papiſts: and that Jacobites may take the ſtate oaths, and be ſtill Jacobites. What ſubſcriptions, or declarations, or, indeed, what other ties, can bind men who——ſubſcribe the direct contrary to what they believe? Subſcribe the doctrines of Calvin, yet remain antagoniſts to Calvin? Is this practice, this ſolemn aſſertion of a falſehood, for the honour of religion, or of churchmen? or is it not the direct method to harden men againſt truth and conſcience, and to turn holy things into contempt? yet you ſtill go on to ſubſcribe thoſe articles; ſtill to diſbelieve and contradict them." [Ibid. vol. iii, p. 403, 404.]

Object not, that theſe quotations are brought from men whoſe attachment to our Church, and indeed to Chriſtianity in general, was liable to ſuſpicion. I grant it was. Yet,

Fas eſt, et ab hoſte doceri.

And truth is truth, let it come from what quarter it will. The queſtion ought not to be, "Were theſe men our enemies?" but, "Are theſe things ſo?"

If

If they be, ſuch writers as Dr. Nowell ought to turn their eyes inward, and recollect, that themſelves are the perſons, who give the friends of our excellent Church reaſon to lament, and open the mouths of her enemies to blaſpheme.

But, if the expoſtulations of the independent whig be repudiated, as coming from a ſuſpected quarter; permit me to remind you, ſir, of three very remarkable paſſages, the ſame, in ſubſtance, with the preceding, though written by perſons of your own principles: I mean Dr. Heylin, biſhop Burnet, and Dr. Waterland. The introducing them here, is, indeed, an anticipation, which reverſes, in ſome meaſure, the plan I propoſed at firſt ſetting out: but as I am on the ſubject of Arminian ſubſcription, I will diſpatch it once for all. Dr. Peter Heylin, who was chaplain to archbiſhop Laud and king Charles the Firſt, and was both a Laudæan and a Carolite in grain; an author, whom you cloſely follow, and whoſe Quinquarticular Hiſtory ſeems to have furniſhed you with a conſiderable part of that book you lately offered to the public; does, in that very hiſtory, Arminian as he was, expreſs himſelf thus: "The compoſers of the articles of the Church of England had not ſo little in them of the dove, or ſo much of the ſerpent, as to make the articles of the Church like an upright ſhoe, which may be worn on either foot; or like to Theramenes' ſhoe, as the adage hath it, fit for the foot of every man that was pleaſed to wear it. And therefore we may ſay, of our firſt reformers, in reference to the preſent book of articles, that thoſe reverend and learned men intended not to deceive any, by ambiguous terms. The firſt reformers did not ſo compoſe the articles, as to leave any liberty to diſſenting judgments; but did bind men to the literal and grammatical ſenſe: they had not otherwiſe attained to the end they aimed at, which was *ad tollendam opinionum diſſentionem, & conſenſum in verâ religione firmandum.*

mandum. i. e. To take away diverſity of opinions, and to eſtabliſh an agreement in the true religion. Which end could never be effected, if men were left unto the liberty of diſſenting, or might have leave to put their own ſenſe upon the articles, as they liſt themſelves. For, where there is a purpoſe of permitting men to their own opinions, there is no need of definitions and determinations in a national Church: no more than is of making laws to bind the ſubjects in an unſettled commonwealth, with an intent to leave them in their former liberty, either of keeping or not keeping them, as themſelves beſt pleaſed." [Hiſt. Quinq. part ii. chap. 8. ſect. 12.]

Biſhop Burnet's teſtimony is as follows: "I come, in the next place, to conſider what the clergy are bound to by their ſubſcriptions. The meaning of every ſubſcription is to be taken from the deſign of the impoſer, and from the words of the ſubſcription itſelf. The title of the articles, bears, that they were 'agreed upon in convocation, for the avoiding of diverſities of opinions, and for the ſtabliſhing conſent touching true religion.' Where it is evident, that a conſent in opinion is deſigned. If we, in the next place, conſider the declaration that the Church has made in the canons, that though, by the fifth canon, which relates to the whole body of the people, ſuch only are declared to be excommunicated *ipſo facto*, who ſhall affirm any of the articles to be erroneous, or ſuch as he may not with a good conſcience ſubſcribe to; yet the thirty-ſixth canon is expreſs for the clergy, requiring them to ſubſcribe willingly and *ex animo*, and acknowledge all and every article to be agreeable to the word of God: upon which canon it is, that the form of the ſubſcription runs in thoſe words; which ſeem expreſsly to declare a man's own opinion, and not a bare conſent to an article of peace, or an engagement to ſilence and ſubmiſſion. The ſtatute of the 13th of queen Elizabeth, cap. 12. which gives the legal authority

thority to our requiring ſubſcriptions in order to a man's being capable of a benefice; requires, that every clergyman ſhould read the articles in the Church, and that with a declaration of his unfeigned aſſent to them. Theſe things make it appear very plain, that the ſubſcriptions of the clergy, muſt be conſidered as a declaration of their own opinion, and not as a bare obligation to ſilence." [Introd. to Exp. of the Art. p. 9.]

Dr. Waterland ſhall cloſe the rear. In his Preface to his Firſt Defence of ſome Queries, page 4th, he informs his readers, that Dr. Clarke had lately publiſhed a ſecond edition of his Scripture-doctrine of the Trinity; on which Waterland has this remark: "One thing I muſt obſerve for the Doctor [Clarke's] honour, that, in his new edition, he has left out theſe words of his former introduction. 'It is plain, that every perſon may reaſonably agree to ſuch forms, whenever he can, in any ſenſe at all, reconcile them with ſcripture.' I hope, none, hereafter, will pretend to make uſe of the Doctor's authority, for ſubſcribing to forms which they believe not according to the true and proper ſenſe of the words, and the known intent of the impoſers and compilers. Such prevarication is in itſelf a bad thing, and would, in time, have a very ill influence on the morals of a nation*. If either ſtate oaths, on one hand, or Church ſubſcriptions, on the other, once come to be made light of, and ſubtilties be invented to defend or palliate ſuch groſs inſincerity, we may bid farewel to principles, and religion will be little elſe but diſguiſed Atheiſm."—Awful, pertinent, ſtriking words! Happy would it have been, had Heylin, Burnet, and Waterland but ſtood throughout to their own principles! Inſtead of which, each of the learned triumvirate openly diſ-

* We have lived to ſee this prediction of Dr. Waterland's too well fulfilled.

avowed,

avowed, in his own practice, upon ſome certain occaſions, what he had ſo ſolidly eſtabliſhed with his pen. But though theſe great men, whenever the Calviniſtic doctrines of the Church came in their way, turned themſelves back, like Ephraim, and were as frightened at Calvins's poſitions (though ſubſcribed to by themſelves) as they could have been at his apparition; thus, Penelope like, unraveling the very web they had taken ſuch pains to weave; yet their remarks themſelves are not the leſs true. The plain caſe was this: when theſe perſons had to deal with an antagoniſt who happened to eſpouſe any particular opinion that did not tally with their own, they preſently knocked him down with the authority of the Church Articles: but when this ſame authority was, in other particulars, urged againſt themſelves; they paid no more regard to articles and ſubſcriptions, than other people. Like ſome tyrants, of whom it is recorded, that they would allow none but themſelves to trample on the laws with impunity; or like the man who could, upon occaſion, drub his wife ſoundly, but would ſuffer nobody elſe to lift a finger againſt her *.—— Only admit the three preceding citations to be juſt, reaſonable and true, and the conſequence is undeniable: namely, That Arminian ſubſcription is abſolutely unjuſtifiable, Arminians themſelves being judges. Were the ſame inſincerity and prevarications allowed of, in the ſecular affairs of common life, which too often obtain in religious tranſactions, all ſocial connections would quickly be at an end, and every band, by which mankind are tied to each other, muſt vaniſh as a wreath of ſmoke.

* So the Popiſh princes of Europe cry up the authority of the Romiſh biſhop, when that authority is to be made uſe of as an engine to promote their own deſigns: but, when that end is anſwered, the authority of his holineſs is enforced no longer; but treated with the contempt it deſerves, and, like an old tool, thrown by until it is wanted.

It is impoſſible, on this occaſion, not to recollect the ſtigma of infamy, univerſally, and deſervedly, faſtened on Euſebius of Nicomede, for ſubſcribing the Nicene-Creed, whilſt he diſbelieved it in his heart: and on Arius himſelf, for preſenting a ſham confeſſion of his faith to the emperor Conſtantine, and ratifying it with his oath; when, at the ſame time, he really meant no ſuch thing, but endeavoured to patch up matters with conſcience, by mentally referring the oath he had taken, not to the declaration he had juſt made, but to a ſummary of his opinions, previouſly written, and which he had then privately about him, concealed in his cloaths. I would not be miſunderſtood, as if I meant to put all Arminians on a par with Arians: I only draw the parallel, or rather point out the ſimilitude, ſo far as prevaricating ſubſcriptions and falſe declarations of aſſent are concerned.

In the proceſs of your anſwer to the author of *Pietas Oxonienſis*, you would fain preſs thoſe two venerable prelates and martyrs, Cranmer and Ridley, into the ſervice of Arminius: and, to prove your point, very pompouſly refer us, page 71, to a motley, ungainly volume, publiſhed 1543, by order of Henry VIII. and entitled, "The neceſſary Erudition of a Chriſtian Man." Since you think fit, ſir, to lay ſuch mighty ſtreſs on this mongrel production, I will enlarge a little, in giving ſome account of it: only premiſing, that it had been for the credit both of yourſelf and of your tenets, had you let this Popiſh book wholly alone. You introduce it thus: "What their opinions were," i. e. the opinions of Cranmer and Ridley, "with regard to the doctrines of free-agency, &c. may be ſeen in the book called *Pia & Catholica Inſtitutio*, or Erudition of a Chriſtian Man, publiſhed 1543, by the king's authority, and authorized by the biſhops, with archbiſhop Cranmer at the head of them." The exact title of your favourite book was this: "A neceſſary Doctrine and Erudition

Erudition for any Chriſten Man, ſet furthe by the Kynge's Majeſtie of England, &c. London. By Thomas Barthelet, 1543 *." Henry was vehemently bent on the publication of this work; and even took the pains to correct it throughout, while in manuſcript, with his own hand. No wonder, therefore, that a prince of Henry's ſelf-opinion, and known attachment to the doctrinal parts of Popery (which continued with him to the laſt), ſhould ſuffer little or nothing to ſtand in it, but what comported with his own notions. Theſe (his own notions), however crude, ridiculous and irrational, he was ever reſolved, by fair means or foul, to ram down the throats of all his ſubjects. Witneſs the unheard-of execution of Proteſtants and Papiſts, in one and the ſame day: the former for not being Papiſts, in matters of doctrine; the latter, for being Papiſts in the article of the pope's ſupremacy. The book, which you ſo devotedly admire, and to which you ſo often appeal, very much reſembles that promiſcuous execution: being ſuch a jumble of errors and contradictions, as was, perhaps, never, before, obtruded on a nation. It ſhould be remembered, that the ſtatute of the ſix articles (paſſed into a law four years before, and not repealed until the firſt year of the following reign) was in full force, at the very time † of this publication;

* It was firſt written and publiſhed in 1540, a year very unfavourable to the intereſts of the reformation.

1. Cromwell's fall put the reformation to a ſtand. Burnet i. 278.

2. The maſs-books were prevented to be altered; but ſtood much as they were, 281.

3. A ſevere perſecution immediately followed: among them, ſuffered the Rev. Mr. R. W. among whoſe hereſies, are ranked his denial of merit and free-will. Strype, vol. i. p. 369.

The Proteſtants were glad, to ſee things were no worſe; and the Papiſts, to ſee them ſo bad. The former hoped, that, the ice being now broke, Popery would gradually melt away; the latter, ſeeing the leading articles of their ſuperſtition ratified and confirmed afreſh, hoped it was preluſive to the re-erection of the whole frame.

† This year, 1543, was a year of Popiſh triumphs. 1. This book was ſet forth afreſh. 2. A diſmal perſecution of Proteſtants followed;

tion; therefore it need not ſeem ſtrange, that this book, whoſe authority you ſo greatly magnify, and on whoſe contents (ſorry am I for it) you ſet ſo high a value, ſhould harmonize with thoſe deteſtable and bloody articles in the doctrine of tranſubſtantiation and other points relative to the maſs. It alſo gives a paraphraſe on the Ave Maria; admits of burning incenſe to images, and of kneeling before them; aſſerts the mediation of departed ſaints in behalf of the living, and that we may lawfully pray to them for an intereſt in their interceſſion; that the ſacraments are ſeven in number; and that the fourth commandment, reſpecting the obſervation of the ſabbath, was purely ceremonial; that it is charitable and commendable to pray for the dead: with much more of the ſame Popiſh trumpery. All theſe particulars ſhew, how little hand Cranmer and Ridley had, in compoſing this book. And, if the book itſelf can be ſeriouſly thought, by you, or by any reaſonable man, really to contain the genuine ſentiments of our reformers; it muſt be owned, that ſuch a reformation left Popery much as it found it, and that the reformers themſelves wanted reforming. Good God! what ſhall we come to at laſt! A Proteſtant; a Proteſtant divine; a Proteſtant divine of the Church of England; dares, in the face of the ſun, to rake into the ſink of an antiquated Popiſh book, in order to throw up mud, with which to ſpatter the doctrines of that reformed Church whoſe bread he eats, and whoſe raiment he wears? Rather than not carry his point, he, who lives on the banks of the Iſis, is not aſhamed to dip his pen in the Tiber! But, at all events, *Delenda eſt Carthago:* down with Geneva; though Rome itſelf flouriſh on its ruins.

followed; eſpecially at Windſor. 3. A conſpiracy againſt Cranmer. 4. A league between the king and the emperor. 5. Enjoined by act of parliament, that no women, artificers, &c. ſhould read the Bible. 6. All ſpiritual perſons, that ſhould teach any thing contrary to the "Erudition," &c. See Burnet's Ref. vol. i. p. 306—314.

Think

Think not, ſir, that I am too warm. I only, as a Proteſtant, and as a churchman, feel a becoming indignation at this part of your conduct: an indignation, which candour warrants, and juſtice demands.

"*On ſuch a theme it were impious to be calm.*"

Surely, on a review, and at your cooler moments of recollection, you will bluſh, that you ſhould ever have attempted to ſubvert Proteſtant doctrines, by arguments borrowed from Rome! you will, for decency's ſake, forbear, in future, to call in ſuch an ally, to your aſſiſtance, as the *Pia & Catholica Inſtitutio!*

However, from this arſenal, you have, at preſent, thought proper (I hope, for the laſt time) to fetch ſome of your weapons; which you brandiſh, in quotations, more than once, for whole pages together. Nor are your quotations altogether foreign to the purpoſe. But, ſuppoſing them to be ever ſo peremptory againſt the Calviniſtic doctrines of your Church and mine; whether it be for the honour of the Arminian notions, to be propped up by citations taken from ſuch a treatiſe, drawn up by ſuch biſhops as then generally filled the bench, reviſed by ſuch a king as then occupied the throne, and publiſhed at ſuch a period of Anti-chriſtian darkneſs; muſt be ſubmitted to your conſideration, and that of my other Proteſtant readers.

Nevertheleſs, bad as the book is, there are ſome things in it, particularly under the head of free-will, which you prudently forbore to quote; conſcious, that they look a little like Calviniſm. Theſe, for my own part, I diſdain to cite. The ark of Proteſtant truth needs no ſuch leprous hands, no ſuch rotten props, for its ſupport. The doctrinal articles of our own truly evangelical Church, happily eſtabliſhed ſince, neither want aſſiſtance from ſo corrupt a quarter; nor can ſuffer the leaſt detriment from

the deſpicable, feeble, inconſiſtent cavils of a Popiſh medley, in which the print of Gardiners's cloven foot appears throughout. I will only obſerve farther, that the then Pelagian, now (ſince the ſtarting up of Pelagius the ſecond, I mean James Van Harmin, about fifty years after the publiſhing of the book in queſtion) Arminian doctrines, are, moſt of them, to be found in that wretched piece: ſuch as theſe, that juſtifying faith includes obedience to all the law of God: that the Scriptures ſay nothing in favour of perſonal aſſurance, or from whence it may be gathered that men may in this life be certain of their election, much leſs of their perſeverance in grace to the end: that the divine promiſes, reſpecting grace and ſalvation, are ſuſpended on conditions of man's performing; that there is a double juſtification, primary and final; that though we are juſtified by works, yet that very juſtification is, in ſome ſenſe, by grace, becauſe good works are done by God's aſſiſtance; that works, done by juſtified perſons, are meritorious towards the attainment of life eternal: and ſuch like*. With which I take my leave of this contemptible, un-proteſtant performance.

You have juſt been dabbling in muddy water; but now the ſtream

"*Works itſelf clear, and, as it runs, refines:*

Your next appeal † being to the *Reformatio legum eccleſiaſticarum*; a Proteſtant codex, drawn up in the Proteſtant reign of Edward VI. But from hence, as if you liked neither the book, nor the reign in which it was written, you bring only two ſhort quotations; and thoſe not very happily choſen: for

* Burnet virtually proves, that Cranmer had no hand in that part, at leaſt, of this book, which relates to juſtification. This book makes works a condition, not to ſay, a cauſe, of juſtification; but Cranmer utterly denied them to be ſo: as appears from the concluſion of ſome papers, drawn up by him, about this time, on that important ſubject; for which ſee Burnet, Ref. vol. i. 275. See Heylin's Acknowledgment. Life of Laud, p. 3. † Page 74.

neither

neither of them claſhes with the doctrines of election and final perſeverance, but on the contrary, by evident implication, plainly ſuppoſe them to be true. The firſt paſſage you render thus: "Wherefore all are to be admoniſhed by us, that, in their undertakings and actions, they are not to refer themſelves to the decrees of predeſtination; ſince, in the Holy Scriptures, we ſee promiſes to good actions, and threats to bad ones, propoſed in general terms." This viſibly implies, that there are, in fact, decrees of predeſtination; but that theſe decrees, being unknown to us, cannot, for that very reaſon, be the rule by which men are to ſquare their actions and undertakings. What Calviniſt ever denied this? I never knew one that did. We all hold, that God's revealed, not his ſecret will, is the rule of human action: and that we are not to deſcend from the decree to events; but, on the contrary, ſhould aſcend, from events, to the decree*. God's hidden will of determination is and can be the rule of his own conduct only, becauſe he only is acquainted with his own purpoſes in their full extent: but the grand, unerring chart of direction to men, and on which they ſhould conſtantly fix their eyes, is God's declared will of command, ſet forth in the written word. So our Church determines, article ſeventeenth, "In our doings, that will of God is to be followed, which we have expreſsly declared unto us in the word of God."

It is equally true, that, "In the Holy Scriptures, we ſee promiſes to good actions, and threats to bad ones, propoſed in general terms:" i. e. It is declared, in Scripture, that ſuch and ſuch cauſes ſhall generally be productive of ſuch and ſuch effects. Which is a propoſition, not only granted, but inſiſted upon, by myſelf and by every Calviniſt I ever

* See the biſhop of London's (Bancroft) ſpeech to the king in the Hampton-court conference, p. 29.

yet read or met with. So much, ſir, for your firſt citation. I go on to the other: "*Etiam illi de juſtificatis perverſè ſentiunt, qui credunt illos, poſtquam juſti ſimul facti ſunt, in peccatum non poſſe incidere aut ſi fortè quicquam eorum faciunt, quæ Dei legibus prohibentur, ea Deum pro peccatis non accipere.*" I have given the Latin, that my readers may judge of your tranſlation, which runs thus: "They form very perverſe notions of the juſtified, who believe, that, after they are once made juſt, they cannot fall into ſin: or if, by chance, they ſhould do any thing prohibited by the laws of God, that God does not impute it as ſin." On reading this, I inſtantly turned to the table of errata, at the end of your pamphlet; but found no correction. What, ſir! does *accipio* properly ſignify to impute and charge a thing home? Surely both the genius of the Latin tongue, and the ſenſe of the paſſage under conſideration, require us to render *accipere*, in this place, by regard, conſider, or look upon. The whole paragraph ſtands thus: "They judge very miſtakenly of juſtified perſon, who believe that ſuch cannot fall into ſin, after they are once made juſt: or, if they ſhould happen to commit any of thoſe things which are forbidden by God's law, that God does not look upon thoſe things as ſins." To talk (as you would fain make the paſſage do) of God's actually imputing ſin to juſtified perſons, would be a contradiction in terms: ſince the negative part of juſtification itſelf lies, eſſentially, in the non-imputation of any ſin whatever, Pſalm xxxii. 1, 2. And the man, to whom any one ſin is imputed by God, is and muſt be, *ipſo facto*, an unjuſtified perſon. All, then, that can be inferred from the paſſage, is, 1ſt. That juſtified men are not impeccable; the doctrine of ſinleſs perfection in this life, even after grace received, being falſe, fanatical, and preſumptuous. 2. That, conſequently, even juſtified perſons may, and too frequently do, fall into ſin: and, 3. That, whenever they do ſo, God, whoſe judgment

judgment is neceſſarily according to truth, conſiders ſuch falling as ſinful; ſin being ſin, as much when committed by a child of God, as when committed by any other: the ſtate of the offending perſon not being able to reverſe the nature of things. Nay, ſin is, if poſſible, more exceeding ſinful in a regenerate man, than if he was not ſo. But what has all this to do with your novel, Arminian doctrine of totally and finally falling from grace? It rather makes for the oppoſite doctrine of final perſeverance: ſince the "*reformatio legum*," by only declaring that the juſtified may fall into ſin (which nobody denies, but enthuſiaſts) and that ſin is ſin, let who will commit it (which every man in his ſenſes allows); Cranmer and his brother-commiſſioners, by going no farther, but letting the matter reſt here, tacitly ſet their ſeal to the "perpetuity of a regenerate man's eſtate:" according to the known axiom, that *exceptio probat regulam in non exceptis*.

With regard to what you advance from Latimer, [page 75], from Hooper [page 76], and from Kidley, [page 78], it helps not your cauſe a jot. I had, in my rough draught of theſe papers, prepared a vindication of theſe venerable prelates and reformers from the ſlander of Arminianiſm, which you have, ſo unjuſtly, laboured to faſten upon them; together with a refutation of the forced, unnatural inferences, deduced by you from the few mangled citations you bring. I find, however, that the inſertion of this would ſwell the preſent publication beyond the ſize I intend; and ſhall therefore poſtpone ſubmitting that part of my work to the world, until I ſee whether you ſtill have the hardineſs to perſiſt in charging thoſe Proteſtant worthies with opinions they deteſted. If I might take the liberty of adviſing you, I would recommend to you at leaſt ſilence upon that head, in time to come. I am clear, that you endeavoured to cull out the moſt unguarded paſſages, you could, from the writings of the above excellent

men:

laboured effort, ever yet made, to farther Arminianiſm on the Church of England: but all his attempts

univerſity degree; ſet twice on the pillory; have his ears cut off; be impriſoned for life; and fined in 5000l. a moiety whereof, very probably, went to Mr. Heylin, for his dexterity in drawing logical inferences, and for his activity in publiſhing a treatiſe (before the trial came on), ſetting forth the puniſhments which, the court expected, ſhould be inflicted on ſuch offenders as Mr. Prynne. But, whether Heylin came in for any of the 5000l. or not; the author of his life, immediately after the paſſage laſt quoted from him, adds: "For the reward of which, and other good ſervices, that, with wonderful prudence, as well as diligence, he faithfully performed; his majeſty was graciouſly pleaſed to requite him, by beſtowing on him the parſonage of Houghton, in the biſhopric of Durham, which afterwards he exchanged with Dr. Marſhall, for the parſonage of Alresford in Hampſhire, that was about the ſame value: to which exchange he was commanded by his majeſty, that he might live nearer the court for readineſs to do his majeſty's ſervice:" [and Laudable ſervice it was, if we may judge of the whole by the ſample.] "neither was he envied for this, or his other preferments, becauſe every one knew his merits the only cauſe of his promotion." ib. And ſo much for Heylin, and his merits: ſome of which, I ſuppoſe, conſiſted in being a pandour for popery: ſeveral of his books, but eſpecially his Hiſtory of the Reformation, having been the means, it is believed (ſays the life-writer, p. 24, 25.) of perverting "ſome perſons, and thoſe of the moſt illuſtrious quality, from the Proteſtant faith to Popery: after which is added the following paſſage from biſhop Burnet, who obſerves, that Dr. Heylin "delivers many things in ſuch a manner, and ſo ſtrangely, that one would think he had been ſecretly ſet on to it by thoſe of the Church of Rome: though I doubt not (ſays the biſhop) but he was a ſincere Proteſtant, but violently carried away by ſome particular conceits." To which the biographer's anſwer is this, page 25. "If it be true that any have embraced the Roman faith, by means of that book (*f*), he [Burnet] may conclude them to be very incompetent judges in the matters of religion, that will be prevailed upon, to change it, by the peruſal of one ſingle hiſtory." A very ſlimſy vindication from ſo heavy a charge! See Heylin's Life, prefixed to his Miſcellaneous Tracts, in fol. 1681.

I thought the reader would not be diſpleaſed to ſee a ſketch of that man's character, whoſe name and writings are ſtill ſo precious in the eſtimation of high-flown Arminians and Tories. I ſhall only prolong this large note with one obſervation more: viz. What can we think of the Proteſtantiſm of that clergyman, who has left it on record, as his ſettled opinion, that the death of king Edward VI. (though ſucceeded by the butcheries of a Popiſh reign) was rather a benefit,

(*f*) The ducheſs of York turned Papiſt by reading it. Echard.

than

tempts are like throwing ſtraw againſt a fort, or playing water againſt a rock. The Calviniſm, both of our reformers, and of our Church, ſtands unimpeached, for any thing that either you, ſir, or your Heylin, have proved to the contrary. However, ſuppoſing (not granting) that you even had ſo far made good your point, as to have evinced, that ſome of our reformers were not altogether ſuch conſiſtent Calviniſts, as yet their works prove them to have been; ſtill this argument would not have been deciſive. Not the ſermons and private writings even of our reformers themſelves, are to be taken for authentic teſts of our eſtabliſhed doctrines as a Church: but thoſe ſtubborn things, called Articles and Homilies, which have received the ſanction of law, and the ſtamp of public authority. Theſe ſtubborn things (for ſuch they are) ſtill remain, bleſſed be God, to ſtare ſome certain folks in the face, and to demonſtrate the glaring apoſtacy of ſuch as ſay they are Jews, and are not, but are found liars. To theſe ſtubborn things we are to appeal: by theſe every ſubſcriber is bound, and from theſe our doctrines muſt be learnt.

Before we quit the reign of king Edward, I muſt advert to what you deliver (page 89), concerning biſhop Ponet's catechiſm: which you find yourſelf under the neceſſity of confeſſing to have been "ſet

than a detriment, to the Church of England? yet this ſays Heylin. His words are, "Scarce had they brought it to this paſs, when king Edward died: whoſe death I cannot reckon for an infelicity to the Church of England; for, being ill-principled in himſelf, and eaſily inclined to embrace ſuch counſels as were offered to him, it is not to be thought, &c." Hiſt. Ref. Pref. p. 4. This Proteſtant hiſtory was dedicated, by the Proteſtant Doctor, to his Proteſtant majeſty king Charles the Second: to whom the above mentioned Proteſtant remark could not fail of being peculiarly pleaſing.

Such was the man, whom Dr. Nowell has ventured to commend, and to quote. I fancy, that by this time, the reader will think, with me, that Dr. Nowell (like Charles the Iſt, whom he is not aſhamed to ſtile The beſt of Kings) is rather unhappy in the choice of his favourites.

forth

forth by the command of king Edward VI." This Dr. Ponet, or rather Poynet, was, in 1550, tranſlated, from the ſee of Rocheſter, to Wincheſter, upon the deprivation of that eccleſiaſtical butcher, Stephen Gardiner. In the year 1553 came out, *cum privilegio*, two editions, one in Latin, the other in Engliſh, of this excellent prelate's catechiſm: in which form of ſound words (clearly exhibiting the ſenſe both of the Church and legiſlature), thoſe doctrines, which you have preſumed to brand for Calviniſtic and Methodiſtical, are aſſerted, explained, and enforced. You, indeed, tell us, that "the free-agency of man is not there denied." The word free-agency is not mentioned: but the thing is denied peremptorily, in the Arminian ſenſe of it: for thus runs part of the catechiſm: "From the ſame ſpirit alſo cometh our ſanctification, the love of God and of our neighbour, juſtice and uprightneſs of life. Finally, to ſay all in ſumme, whatever is in us, or may be done of us, honeſt, true, pure, and good; that altogether ſpringeth out of this moſt pleaſant rock, from this moſt plenteous fountain, the goodneſs, love, choice and unchangeable purpoſe of God: he is the cauſe; the reſt are the fruits and effects." You add, that, in this catechiſm "univerſal redemption is not denied." Nor is the baptiſm of bells. Were we to go by your negative rule of interpretation, there would be no end to chicanery, abſurdities, and miſtakes. This I know, and this you know, if you ever caſt your eye on the performance now under conſideration, that, in it, eternal, perſonal, gratuitous and irreverſible election is aſſerted: from whence a limited redemption neceſſarily follows: unleſs you will ſuppoſe, that, in the judgment of the Church, the will of God the Father, and the will of God the Redeemer, were diſcordant; and that the latter exceeded his commiſſion, by dying for more than the former gave him in charge to ſave. But, on the contrary, the catechiſm before us evidently reſtrains redemption

demption to the elect of God (whether rightly, or wrongly, is not the preſent queſtion: I am only proving a fact), who are thus deſcribed: "Immortality and bleſſed life God hath provided for his choſen, before the foundations of the world were laid." And again, that, through the alone benefit of Chriſt's ſacrifice and croſs, "All the ſins of all believers, from the beginning of the world, are pardoned, by the ſole mercy of God." The grace by which men are made true believers, and which is the very root of all real ſanctification, is farther repreſented as the ſpecial gift and work of the Holy Ghoſt; "The Holy Ghoſt is called holy, not only for his own holineſs, but becauſe the elect of God and the members of Chriſt are made holy by him." Now, if they only, who ſhould believe, were redeemed by Chriſt's ſacrifice; and if their belief itſelf be a part of that ſanctification which is wrought by the Holy Ghoſt; and if this ſanctification is peculiar to the elect of God; then, according to this catechiſm, only the elect of God were redeemed by Chriſt.—— You tell us, moreover, referring to this valuable monument of good old church-doctrine, "Nor is the indefectibility of the elect aſſerted." Indeed but it is, in terms tantamount. The witneſſing ſpirit of Chriſt, in the hearts of thoſe who are there ſtyled "The fore-choſen, predeſtinate, and appointed to everlaſting life before the world was made," is expreſsly termed the "author, earneſt, and unfailable pledge of their faith." But, was that faith either totally or finally amiſſible, the pledge, by which it is aſcertained, could not be called unfailable: for, that faith itſelf muſt neceſſarily be unfailable, which has an unfailable pledge. Beſides, God the Holy Spirit could not, with any ſort of truth or propriety, be the earneſt of their inheritance, if the inheritance itſelf was precarious, and ſuſpended on conditions of uncertain performance. An earneſt is actually a part of payment, and ſo much of the inheritance advanced before-hand, and which

enſures

enſures the remainder: otherwiſe, it would be no earneſt at all. An argument, in favour of the ſaint's final perſeverance, which I defy all the excuti-fidians in the world (as biſhop Hall, no leſs juſtly, than ſmartly, terms them) to anſwer.

You ſay too little, when you tell us, that this catechiſm "ſpeaks in pretty high terms of election and predeſtination." It ſpeaks of thoſe doctrines in terms the higheſt and the ſtrongeſt: as alſo of original ſin; the utter impotence of man's will, by nature, in ſpiritual things; the eternity and immutability of God's decrees; the abſolute freeneſs of iuſtification; and the efficaciouſneſs of divine grace, by which (as the very words are) "we are made to do thoſe good works, which God had appointed for us to walk in." I ſhall only add one or two very remarkable particulars, concerning this excellent catechiſm. 1. It was publiſhed the very next year after the framing and ſetting forth our Church articles: and therefore may be conſidered as a profeſſed explication and enlargement of them. 2. I have good reaſon to believe, that, during the ſhort remainder of king Edward's reign, it was uſually prefixed to and bound up with thoſe articles. 3. It was prefaced by the king himſelf, with an authoritative epiſtle of recommendation, ſtrictly enjoining and commanding, "All ſchoolmaſters whatſoever within his dominions, as they did reverence his authority, and would avoid his royal diſpleaſure, to teach this catechiſm, diligently and carefully, in all and every their ſchools, that ſo the youth of the kingdom might be ſettled in the grounds of true religion, and furthered in God's worſhip."——— I think, it is ſufficiently plain, that Arminianiſm had no footing in the Church of England, while headed by our Engliſh Joſiah. Which, I preſume, was the chief reaſon that made your beloved Peter Heylin impudently term this excellent young monarch (the firſt Proteſtant King we ever had) ill-principled.

Come

Come we now to the reign of queen Elizabeth. Under this great princeſs, the Church of England raiſed its head again, and matters went happily on in the old, Proteſtant, Calviniſtic channel. Of this, many and ample proofs might be given. I ſhall offer a very deciſive one, upon the authority of the worthy and laborious Mr. Strype: an hiſtorian, whoſe attachment to our Church was indiſputable, and whoſe faithfulneſs in relating facts, even when thoſe facts make againſt his own favourite opinions (for he appears to have been an Arminian), is equally remarkable and praiſe-worthy. "We are to know," ſays this reſpectable annaliſt, "that, among thoſe who now profeſt the goſpel, there were conſiderable numbers, differing from the reſt, that followed ſome foreign divines, of great name, in the point of predeſtination; denying the doctrine of God's being any cauſe of the ſins of men, and thereby of their damnation. One of theſe was Thomas Talbot, parſon of St. Mary Magdalen, Milk-ſtreet, London. Thoſe of this perſuaſion were mightily cried out againſt, by the other, as Free-willers, Pelagians, Papiſts, Anabaptiſts, and the like: but they took their opportunity to addreſs the biſhops; plainly declaring their opinions, and their ſufferings, as well as others, for the goſpel; and deſiring therefore the favour of ſome act of parliament, to enjoy the liberty of their conſciences, without reſtraint or puniſhment (which ſome threatened), as others of the queen's Proteſtant ſubjects did. I meet" [adds Mr. Strype] "with ſuch a petition to the Church, the exact time whereof does not appear: but it being evident, it was near the beginning of the queen's reign, and while a parliament was ſitting, I venture to place it here" [i. e. under the year 1562, the very year that our articles of religion were reviſed and re-eſtabliſhed, as we now have them]. The petition, ſays Mr. Strype, "was exhibited by the fore-ſaid Talbot." After which, he gives the petition itſelf, at full length (ſee Strype's Annals *of the firſt* twelve years of Q.

Eliz. chap. xxviii. p. 293—296). The petition repreſents, that the grand point, wherein the petitioners differed from the other Proteſtants, was, their holding "that God does fore-know, and predeſtinate all good and goodneſs, but doth only fore-know, and not predeſtinate, any evil, wickedneſs, or ſin, in any behalf." For thus thinking, they complained, that they were "Eſteemed and taken of their brethren the Proteſtants, for fautors of falſe religion; and are conſtrained, hitherto, to ſuſtain at their hands, daily, the ſhameful reproach and infamy of Free-will-men, Pelagians, Papiſts, Epicures, Anabaptiſts, and enemies to God's holy predeſtination and providence; with other ſuch-like opprobrious words; and threatenings of ſuch-like, or as great, puniſhments and corrections, as upon any of the aforeſaid errors and ſects is meet and due to be executed."—Then the petitioners intreat, that they may enjoy their opinion, of God's not being the predeſtinator of evil, "Without any prejudice or ſuſpicion, to be had towards them, of the opprobrious infamy of ſuch heretical names abovenamed:" And, that none of thoſe corrections, puniſhments, and executions, which the clergy hath in their authority already, and hereafter, by the authority of this preſent parliament, from henceforth ſhall have in their authority, to exerciſe upon any of the aforeſaid errors and ſects, or any other; ſhall in no wiſe extend to be executed upon any manner of perſon, or perſons, as do hold of predeſtination as is above declared: except it be duly proved, that the ſame perſon or perſons, do, by their expreſs words or writings, affirm or maintain that man, of his own natural power, is able to think, will, or work, of himſelf, any thing that ſhould, in any caſe, help or ſerve towards his own ſalvation, or any part thereof.

From all which, I conclude as follows: 1. That on the acceſſion of queen Elizabeth, the Church of England was re-eſtabliſhed upon the old Calviniſtic *bottom, on* which king Edward had left it. 2. That our

our Proteſtant biſhops and clergy were then more highly Calviniſtic, than, perhaps, the Scriptures will warrant: as holding, that God was the author both of man's ſin and damnation. 3. That nevertheleſs, thoſe perſons, who did not hold this, were looked upon as differing from the reſt of our Proteſtant Church-men. 4. That our Engliſh divines did, in general, carry their notions of God's decrees to this great length: parſon Talbot and his followers being expreſsly ſaid to have imbibed their qualified notions of predeſtination from foreign divines. That part, therefore, of the preſent faſhionable ſyſtem, which would exempt moral and penal evil from falling under God's decree, is not of Engliſh, but of foreign growth. 5. Thoſe who held this opinion, of God's not being any cauſe of ſin and damnation, were, at that time, mightily cried out againſt, by the main body of our reformed Church, as fautors of falſe religion. 6. That Free-will-men, were ranked among Pelagians, Papiſts, Epicures, Anabaptiſts, and the enemies to God's holy predeſtination and providence. 7. That to be called a Free-will-man, was looked upon as a ſhameful reproach and opprobrious infamy: yea, that a perſon, ſo termed, was deemed heretical, and that the doctrine and abettors of free-will, were numbered among thoſe errors and ſects, which called for the correction of the civil magiſtrate. 8. That the oppoſers of predeſtination were then a good deal more modeſt, than they are at preſent. The parſon of Milk-ſtreet, who was agent for the reſt, only requeſted an act of toleration, for himſelf and his brethren: which demonſtrated a conſciouſneſs of their differing from the Church eſtabliſhed. 9. As thoſe ſort of people were then more modeſt, ſo they were much more orthodox, than the modern Arminians. The Semi-pelagians of queen Elizabeth's reign, were, as we have ſeen, very ready to conſent, that any eccleſiaſtical or civil penalty ſhould be levied on thoſe who ſhould, "By

their expreſs words, or writings, affirm, and maintain, that man, of his own natural power, is able to think, will, or work of himſelf, any thing that ſhould in any caſe help or ſerve towards his own ſalvation; or any part thereof." Where is the Arminian now, who would make ſuch a conceſſion as this? Nay, Where is now the Arminian, who does not ſtifly maintain the very reverſe? From whence I infer, that our new Anti-Calviniſts are as much degenerated from their fore-fathers; as thoſe fore-fathers degenerated from the purity of the Proteſtant faith in general, and from that of our own national Church in particular.

Every man, who has eyes to read, muſt ſee, that, at the reſtoration of the Church of England, under queen Elizabeth, the Church was Calviniſtic, as to doctrinals. Elſe, where had been either the neceſſity, or the propriety, of preſenting ſuch a petition as this, craving liberty and indulgence to thoſe, who differed from the heads of the Church, only in not believing the abſolute predeſtination of evil? Nothing can be more evident, than the biſhops and clergy, to whom that petition was addreſſed, believed the predeſtination of all actions and events whatever, evil as well as good; otherwiſe, the petitioners would never have thought themſelves in danger for not believing it.

Page 79, you enter on an academical tranſaction, of a very different kind from that in which you have been recently concerned. I mean, the expulſion (for ſuch it virtually was) of the reverend Mr. William Barrett, fellow of Gonville and Caius College, Cambridge, from that univerſity, in the year 1595, for not being a Calviniſt. This gentleman, in a ſermon, preached at St. Mary's, for his degree of batchelor in divinity, had the courage to deny the doctrines of aſſurance of ſalvation; the certainty of a true believer's final perſeverance; and the eternity and unconditionality of reprobation: interlarding

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his harangue, with fierce invectives againſt Calvin, Beza, Zanchy, and other great lights of the Proteſtant Church. This ſermon was preached April 29*. On the 5th of May following, Barrett was ſummoned before the conſiſtory of doctors, where a ſolemn recantation was enjoined him; which he read publicly, in the ſame pulpit of St. Mary's, May 10.—For this, you tell us, "We have the authority of that loyal and godly author, Mr. Prynne." Whether Mr. Prynne was really a godly man, or only ſuch in pretence (which your irony ſeems to inſinuate), muſt be left to the deciſion of the Judge who cannot err. But, as to Mr. Prynne's loyalty, ſuffer me to remind you, ſir, that true loyalty extends to one's country, as well as to the prince: and that to oppoſe tyranny, is no breach of loyalty, but an eſſential branch of it. Loyalty (as the very word imports) is ſuch an attachment to the king and people, as is founded on the laws: and an hair's breadth beyond law, true loyalty does not go. So allegiance is obedience, *ad legem*, according to law. Whenever, therefore (as was eminently the caſe in Mr. Prynne's time), a prince over-ſteps law, loyalty itſelf obliges a loyal people to ſay to ſuch a prince, as the Almighty to the ſea, "Hitherto ſhalt thou come, and no further †."—With regard to the authority of Mr. Prynne's Anti-Arminianiſm, the treatiſe wherein Barrett's recantation of his Arminian errors is recorded, pleaſe to remember, that the treatiſe was publiſhed, little more than thirty years after the

* For the proceſs againſt him, ſee Strype's Life of Whitgift, p. 436.

† Beſides, Prynne was a loyal man, even in Dr. Nowell's ſenſe of the word. He was devotedly attached to the intereſt of Charles II. and, for that reaſon, was excluded from the Houſe of Commons in the year 1661. Charles himſelf, ungrateful as he naturally and generally was, was yet ſo ſenſible of his obligations to Mr. Prynne, that on his reſtoration, he made him keeper of the records in the Tower, a place worth 500l. per ann. which he enjoyed till his death, which happened in the year 1669. See the Biographical Dictionary. See alſo Heylin's Life of Laud, p. 149.

affair happened: and, had a tittle of Mr. Prynne's account been untrue, there were enough living, who both remembered the fact, and could very eaſily have refuted our loyal and godly author *.—However, the matter is very far from depending entirely on Mr. Prynne's teſtimony. He refers his reader [Anti-Arm. p. 66.] to biſhop Carlton's "Examination of Montague's Appeal;" and to Brown's Appendix to the "Life of Queen Elizabeth." He moreover gives us the recantation, in Latin, as it was delivered; tranſcribed from the original copy, in Barrett's own hand-writing; which Latin copy, he tells us, differs from his Engliſh tranſlation of it, only in this one reſpect; namely, that ſo much of our 17th article, as relates immediately to predeſtination, and is but mentioned in the Engliſh, was inſerted in Barrett's own copy, and recited by him at full length, when he was forced to unravel his web at St. Mary's.—The induſtrious Mr. Fuller, in his Hiſtory of Cambridge, gives the ſame account, in all material points, with Mr. Prynne, of Barrett's recantation; which having ſet down at large, he thus concludes: "This recantation was, by the doctors, peremptorily enjoined him; that on the Saturday following, immediately after the *clerum*, he ſhould go up into the pulpit of St. Mary's (where he had publiſhed theſe errors), and there openly, and in the face of the univerſity, read and make this recantation; which by him was done accordingly, but not with that remorſe and humility, as was expected: for, after the reading thereof, he concluded thus, *hæc dixi*; as if all had been oral, rather than cordial †. Yea, ſoon after, he departed the univerſity; got beyond ſea; turned papiſt; returned into England; where he led a lay-man's life until the day of his death." [Hiſt. Cambr. p. 151.] But I have

* Strype himſelf appeals to Prynne's teſtimony, as unexceptionable and valid. Life of Whitgift, p. 436.

† See Strype, ibid, p. 436, 437, and 444.

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yet another authority to alledge. The great and famous Dr. John Edwards, who flouriſhed in the reigns of king William and queen Anne, and was both a member of the univerſity of Cambridge, and one of its brighteſt ornaments, informs us, that there is a manuſcript, preſerved in the library of Trinity-college, Cambridge, which puts the certainty of Barrett's recantation beyond all doubt. The doctor's words are; "More of this nature, relating to Mr. Barrett's caſe, may be ſeen in that valuable manuſcript, which is kept in Trinity-college library, which MS. Mr. Strype, in his Life of Whitgift, very often appeals to. And" [adds the doctor] "from this excellent collection, may be confuted that groundleſs ſuggeſtion and conceit of Heylin, in Quinqu. Hiſt. that Barrett did not recant: for here it is recorded at length; and ſeveral copies of his own" [i. e. Barrett's] "Letters, do expreſsly own as much." *Veritas Redux*, p. 535.

For my own part, I cannot ſay, that I approve the method of obliging any perſon to make a forced, pretended recantation of what he really believes to be true. It is a very high ſpecies of perſecution; and calculated, not to work conviction, but to make men hypocrites. Beſides, as a writer, of the firſt abilities, obſerves, "The arbitrary impoſition of opinions naturally creates a reluctance to the reception of them: and as in the colliſion of bodies, ſo of minds, the repelling force is equal to that which impels." But ſtill, the fact proves the univerſity to have been Calviniſts in judgment: otherwiſe, they would never have inflicted cenſures on one of their own body, purely for broaching Arminian doctrines. Part of the very letter, which you yourſelf quote (written, on this occaſion, by the Cambridge divines, to archbiſhop Whitgift), renders my aſſertion indubitable: wherein the univerſity obſerve to that prelate, that Barrett had advanced untruths "Againſt the religion of our Church, publicly re-

ceived, and always held in her majeſty's reign, and maintained in all ſermons, diſputations, and lectures *."—I own, ſir, it muſt be peculiarly grating to you, to be confronted with ſuch an academical act as this; but, I ſuppoſe, you comfort yourſelf with

Tempora mutantur, nos & mutamur in illis.

Yet remember, that, though men and faſhions may vary, truth does not: and what was Church of England doctrine, in queen Elizabeth's reign, is ſo ſtill. You need not be informed who it is that ſays, *Veritati nemo præſcribere poteſt: non ſpatia temporum; non patrocinia perſonarum; non privilegium regionum.*"

Next come the celebrated Lambeth articles. Theſe you labour, with all your might, to depreciate: and good reaſon why; becauſe the teſtimony, they bear, to the avowed Calviniſm of the prelates, and other eminent clergymen, who agreed upon them, is too glaring and full to the point. I ſhall give ſome account of theſe famous articles, in the words of an hiſtorian already referred to, whoſe ſignal opportunities of information, and, above all, whoſe tranſparent integrity, entitle him to the eſteem of all parties. "Now alſo began ſome opinions about predeſtination, free-will, perſeverance, &c. much to trouble both the ſchools and pulpit:" [i. e. in the year 1595.] "whereupon, archbiſhop Whitgift, out of his Chriſtian care to propagate the truth, and ſuppreſs the oppoſite errors, cauſed a ſolemn meeting of many grave and learned divines, at Lambeth: where, beſides the archbiſhop, Richard Bancroft, biſhop of London; Richard Vaughan, biſhop elect of Bangor; Humphrey Tindal, dean of Ely; doctor Whitaker, queen's profeſſor in Cambridge, and others, were aſſembled. Theſe, after

* See alſo, Strype, p. 446.

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a ſerious debate, and mature deliberation, reſolved, at laſt, on the now following articles:

" 1. *Deus, ab æterno prædeſtinavit quoſdam ad vitam: quoſdam reprobavit ad mortem.*

God, from eternity, hath predeſtinated certain men unto life: certain men he hath reprobated unto death.

" 2. *Cauſa movens, aut efficiens, prædeſtinationis ad vitam, non eſt prævifio fidei, perſeverantiæ, aut bonorum operum; aut ullius rei, quæ inſit in perſonis prædeſtinatis: ſed ſola voluntas beneplaciti Dei.*

The moving, or efficient cauſe of predeſtination unto life, is not the foreſight of faith, or of perſeverance, or of good works, or of any thing that is in the perſons predeſtinated: but only the good will and pleaſure of God.

" 3. *Prædeſtinatorum præfinitus et certus eſt numerus; qui nec augeri, nec minui poteſt.*

There is pre-determined a certain number of the predeſtinate, which can neither be augmented, nor diminiſhed.

" 4. *Qui non ſunt prædeſtinati ad ſalutem, neceſſariò, propter peccata ſua, damnabuntur.*

Thoſe, who are not predeſtinated to ſalvation, ſhall neceſſarily be damned for their ſins.

" 5. *Vera, viva, et juſtificans fides, et ſpiritus Dei juſtificantis, non extinguitur, non excidit, non evaneſcit, in electis, aut finaliter, aut totaliter.*

A true, living, and juſtifying faith, and the ſpirit of God juſtifying, is not extinguiſhed, falleth not away, vaniſheth not away, in the elect, either finally or totally.

" 6. *Homo verè fidelis, id eſt, fide juſtificante præditus, certus eſt, plerophoriâ fidei, de remiſſione peccatorum ſuorum, et ſalute ſempiternâ ſuâ per Chriſtum.*

A man truly faithful, that is, ſuch an one who is endued with juſtifying faith, is certain, with the full aſſurance of faith, of the remiſſion of his ſins, and of his everlaſting ſalvation by Chriſt.

" 7. Gratia

" 7. *Gratia ſalutaris non tribuitur, non communicatur, non conceditur univerſis hominibus, quâ ſervari poſſint ſi velint.*

Saving grace is not given, is not communicated, is not granted to all men, by which they may be ſaved if they will.

" 8. *Nemo poteſt venire ad Chriſtum, niſi datum ei fuerit, et niſi Pater eum traxerit: et omnes homines non trahuntur à Patre, ut veniant ad Filium.*

No man can come unto Chriſt, except it ſhall be given unto him, and unleſs the Father ſhall draw him: and all men are not drawn by the Father, that they may come to the Son.

" 9. *Non eſt poſitum in arbitrio, aut poteſtate unius cujuſque hominis ſervari.*

It is not in the will or power of every one to be ſaved." Fuller's Church Hiſt. b. ix. p. 229.

After which, our hiſtorian gives us the letter, ſent by Dr. Matthew Hutton, archbiſhop of York, to his brother of Canterbury, teſtifying his concurrence with, and approbation of, the above articles.

Your grand, fundamental objection, ſir, to theſe articles, is, your hatred of the doctrines, they contain. This is the worm, that lies at the root of your exceptions. 1. You tell us (page 82.) that " They are no part of our faith." You ſhould have ſaid, of your own faith. I am ſorry for it. I am ſure they ought. 2. They were never " Eſtabliſhed by any legal authority." I anſwer, with Fuller, " That, as medals of gold and ſilver, though they will not paſs, in payment, for current coin, yet will go, with goldſmiths, for as much as they are in weight; ſo, though theſe articles" are not, as that hiſtorian obſerves, " Provincial acts, yet will they be readily received, of orthodox Chriſtians, as far as their own purity bears conformity to God's word:— and will be taken as witneſſes beyond exception; whoſe teſtimony is an infallible evidence, what was the general and received doctrine of England, in

that

that age, about the fore-named controverſies." (Fuller, ib. p. 232.)——3. You add, "They are urged againſt us by the author of the Confeſſional." What if they are? Does that in the leaſt impair their value? I am only concerned, that any, who now call themſelves members of our Church, ſhould by deſerting her principles, lay themſelves open to the ſcoffs of ſuch authors.——4. "They gave great offence, not only in the univerſity, but at court." Offence they could not give, to the univerſity; except only to a few heterodox individuals, whoſe innovating tenets were in danger of public ſuppreſſion, by counter deciſions ſo clear and peremptory.—Whether or no they gave any real offence at court, is queſtionable. But, if they even did, it can be no matter of wonder, to thoſe, who conſider the character of queen Elizabeth, and how tenderly jealous * ſhe was of her own ſupremacy in eccleſiaſtical matters. The articles had been tranſmitted to Cambridge, without her leave: which alone had been enough to diſpleaſe a monarch of leſs haughtineſs than Elizabeth; who was too much her father's own daughter, and too tenacious of her prerogative, to ſmile on any meaſures that had not received the previous ſanction of her approbation. For the ſame reaſon, that archbiſhop Whitgift is ſaid to have reſented † the univerſity proceedings againſt Barrett (obſerve he did not reſent their condemnation of Barrett's tenets, for of theſe the archbiſhop openly avowed his deteſtation, (ſee Strype, p. 447.) as much as they; but their preſuming to proceed judicially againſt that innovator, by virtue of their own ſole au-

* See Heylin's Life of Laud, p. 194.

† This gave occaſion to that excellent letter of apology, ſent to the archbiſhop from Cambridge: for which, ſee Strype's Whitgift, p. 437. Barrett, had been beforehand with the univerſity, in writing to the archbiſhop; which artful expedient, did at firſt prejudice the prelate in his favour. See Strype, p. 438. Conſcious, however, of the badneſs of his cauſe, he began to trim, and to eat up part of his aſſertions. See Strype's Appendix to Whitgift, p. 188.

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thority and without firſt conſulting with their metropolitan*. For the ſame reaſon *mutatis mutandis*), Elizabeth herſelf reſented, if it be true that ſhe did reſent, the ſubſequent proceedings of Whitgift. At all events this is certain, that her extreme affection for that prelate, did not ſuffer her reſentment to proceed far, or to continue long†. One Corvinus, a noted Dutch Arminian, in a book of his, publiſhed beyond ſea, ſeems to have been at the firſt who made public mention of the queen's diſpleaſure at this ſuppoſed invaſion of her prerogative. Concerning the degree of credit due to this foreign writer, who affected to know more of our Engliſh affairs, than the Engliſh themſelves, let us hear the candid and judicious hiſtorian laſt cited: "As for Cor-

* See Strype, ib. p. 440. And in this, the univerſity certainly acted imprudently; Whitgift being then at the head of the eccleſiaſtical commiſſion, and alſo having a peculiar juriſdiction over Cambridge, *pro tempore*; the ſee of Ely being then vacant. In ſhort, the diſpute between the archbiſhop and the univerſity, was little elſe but a mere ſtruggle for power. The heads at Cambridge were, at laſt, apprehenſive, that in their ſcuffle with the archbiſhop concerning the extent of his juriſdiction over them, the truths of religion might eventually ſuffer; wherefore they preſent to him a very reſpectful, but very nervous, petition: which ſee in Strype, p. 451.

Soon after, Barrett was, by the archbiſhop's order, ſtrictly examined at Cambridge, upon theſe eight queſtions; which, with his anſwers, ſee in Strype, p. 452, 453. Then examined again at Lambeth, before the archbiſhop in perſon, p. 457; and another form of recantation (more moderate and qualified than that he had before delivered at St. Mary's) was drawn up at Lambeth, with Barrett's conſent, and tranſmitted to Cambridge; but which, however, this prevaricating Pelagian delayed to make, p. 457, 458. The whole affair is ſummed up by the archbiſhop himſelf, as follows: and is ſuch a proof of this prelate's Calviniſm, as muſt for ever leave it inconteſtible, p. 458, 459.

Here, properly, come in the Lambeth articles; p. 461. which were ſent to Cambridge, accompanied with a letter from the archbiſhop, which breathes the true ſpirit of a Chriſtian and a Proteſtant, p. 462: yet was he firmly perſuaded of the truth of the doctrine aſſerted in theſe articles, p. 463. See Sand. Pax. Eccleſ. p. 64.

† See Strype, p. 464. She was, however, enraged at Baroe's impudence in preſuming to preach againſt the Calviniſtic doctrines, as we ſhall preſently ſee.

vinus,

vinus, as we know not whence he had this intelligence, ſo we find no juſt ground for what he reporteth, [viz.] That archbiſhop Whitgift, for his pains incurred the queen's diſpleaſure, and a *præmunire*. We preſume this foreigner better acquainted with the imperial law, and local cuſtoms of Holland, than with our municipal ſtatutes, and the nature of a *præmunire*. Indeed, there goes a tradition, that the queen ſhould, in merriment, ſay jeſting to the archbiſhop, 'My Lord, I now ſhall want no money; for, I am informed, all your goods are forfeited to me, by your calling a council without my conſent;' but how much of truth herein, God knows. And be it referred to our learned in the law, whether, without danger of ſuch a cenſure, the two archbiſhops, by virtue of their place, had not an implicit leave from the queen, to aſſemble divines, for the clearing, declaring, and aſſerting of difficult truths, provided they innovate or alter nothing in matters of religion." Fuller, p. 232 *.

As to lord Burleigh's ſuppoſed diſapprobation of the articles, I apprehend it is nothing to the purpoſe, even admitting it to be true †. That great perſon was certainly a very able ſtateſman; but it does not therefore follow that he was a good divine. The famous Mr. Wilkes, is, in the opinion of very many, a paſſable politician; yet I queſtion whether you yourſelf (though, like you, he is far enough from being a Calviniſt) would venture to pronounce that gentleman a conſummate theologiſt.

In conſequence of theſe articles, approved of at Lambeth, and from thence ſent to Cambridge, Peter Baroe, D. D. and Margaret-profeſſor, choſe rather to quit the univerſity, than either to relinquiſh his

* A Cambridge divine, ſo low down as 1634, was ſtopped of his degree, for ſeeming to nibble at the doctrine of juſtification by faith only. See Uſher's Letters, p. 470.

† It is extremely queſtionable whether he did quite diſlike them. See Strype, 464.

Arminianiſm,

Arminianiſm, or profeſs himſelf a Calviniſt when he was not ſo. The matter is thus related by Fuller: "The end of Dr. Peter Baroe's triennial lectures began to draw near. Now, though cuſtom had made ſuch courteſy almoſt become a due, to continue the ſame profeſſor, where no urgent reaſons to the contrary were alledged; yet the univerſity intended not to re-elect him for the place: meaning fairly to cut him off at the juſt joint (which would be the leſs pain and ſhame unto him), when his three years ſhould be expired. He himſelf was ſenſible thereof: and beſides, he ſaw the articles of Lambeth, lately ſent to the univerſity; and foreſaw, that ſubſcription thereunto ſhould be expected from, yea, impoſed on him; to which he could not condeſcend, and therefore choſe to quit his place. So that, his departure was not his free act, out of voluntary election; but that whereunto his will was neceſſarily determined: witneſs his own return, to a friend enquiring of him the cauſe of his withdrawing; "*Fugio*," ſaid he, "*ne fugarer*;" I fly for fear of being driven away. Some conceive this, hard meaſure, to one of Dr. Baroe's qualifications: for, 1. He was a foreigner, a Frenchman: 2. He was a great ſcholar, &c. Others alledged, that, in ſuch caſes of conſcience, there lies no plea for courteſy; and that Baroe, as he was a ſtranger, had brought in ſtrange doctrines, to the infecting the univerſity, the fountain of learning and religion; and therefore archbiſhop Whitgift deſigned the removing," [or, as Dr. Nowell would have termed it, the Amotion] "of him from his place." [Hiſt. of Camb. ſect. vii. p. 21, 22.]*.

I ſhall ſubjoin the account given by Dr. Edwards, of theſe celebrated Lambeth articles: who, after

* The queen was enraged with Baroe, for his impudence and ingratitude, ſhown in his preſuming to preach againſt the Calviniſtical doctrine; Strype, p. 464, 465, and ſo was the archbiſhop, who was Hutton, archbiſhop of York, p. 476. The articles, for which this French Semi-pelagian was accuſed, were chiefly four. Strype, [redacted] 470.

ſetting

ſetting them down, as I have cited them above, adds: "The archbiſhop of Canterbury, in the letter to the vice-chancellor of the univerſity, when he ſent Dr. Tindal and Dr. Whitaker back from Lambeth with theſe articles, profeſſed, that he thought them to be true, and correſpondent to the doctrine profeſt in the Church of England, and eſtabliſhed by the laws of the land. And again, in his letter to Dr. Nevil, maſter of Trinity college, he aſſerts the propoſitions to be undoubtedly true, and not to be denied of any ſound divine. Matthew Hutton, archbiſhop of York, in the cloſe of his letter to archbiſhop Whitgift, adds theſe words, '*Hæ theſes ex ſacris literis, vel apertè colligi, vel neceſſariâ conſecutione deduci poſſint, et ex ſcriptis Auguſtini.*' i. e. Theſe poſitions may plainly be gathered out of the ſacred Scriptures, or by neceſſary conſequence may be deduced out of them and St. Auguſtine's writings*. John [Young,] biſhop of Rocheſter, in a letter to the archbiſhop of Canterbury, allowed of all the articles but one: 'I am ſomething doubtful,' ſaith he, 'of the fourth propoſition, becauſe I do not perfectly underſtand it: for the reſt, I have no manner of ſcruple.' The determination of Dr. Launcelot Andrews, concerning theſe articles, is alſo ſet down in the Trinity-college manuſcript, whence I had the foregoing informations. He [biſhop Andrews] agrees with the archbiſhop, as to the main; and ſubmits his judgment to the cenſure of that prelate. There likewiſe we have Dr. Biſſe's opinion of the propoſitions; wherein he fully gives his ſuffrage in their behalf, and diſtinctly ſets it down according to the order of the propoſitions. This, and the other particular teſtimonies, may be ſeen in that forementioned manuſcript; which is a ſtanding confutation of thoſe falſe things that are told by Dr. Heylin, concerning the articles of Lambeth: and, particularly,

* See Hutton's judgment, more fully, in Strype, p. 461 and 478.

larly, of that calumny, which another of the ſame genius hath had the confidence to publiſh to the world, namely, *that archbiſhop Whitgift did not in the leaſt approve of the theſes, but yet ſubſcribed to them out of facility and fear of diſcord †. The contrary manifeſtly appears from that choice collection of papers which I have made uſe of, and which was compiled by the archbiſhop himſelf, or by his order; ſo as it may be looked upon as his: which I gather from the manuſcript itſelf; it being bound up in a leather cover, on which are the arms belonging to the archbiſhop's ſee. From the whole, we may conclude what was the judgment of the prelates and other divines of the Church of England, in queen Elizabeth's time, concerning thoſe high points. Yea, indeed, the concluſion is made to our hand; for the force of truth hath drawn this acknowledgment from one of our chief adverſaries, that, in thoſe times, 'Predeſtination, and the points depending thereupon, were received as the eſtabliſhed doctrines of the Church of England:' [Heylin's Life of Laud, p. 51.] And again, 'The books of Calvin were the rule, by which all men were to ſquare their writings; his only word, like the *ipſe dixit* of Pythagoras, was admitted for the ſole canon to which they were to frame and conform their judgments.' He adds, 'It was ſafer for any man, in thoſe times, to have been looked upon as an heathen or publican, than an Anti-calviniſt ‡: [ibid. p. 52.]" *Veritas Redux*, p. 537, 538.

It will appear, ſir, even to yourſelf, how greatly miſtaken you are, in aſſerting, ſo confidently, that the Lambeth articles gave offence in the univerſity; when you conſider the letter ſent, by the univerſity, to their chancellor, the lord Burleigh, within four

* Strype alſo vindicates the archbiſhop from this mean inſinuation of Elis's, p. 462.

† J. Elis Hiſt. Artic. Lamb.

‡ See another conceſſion of Heylin's. Life of Laud, p. 121.

months

months after thoſe articles had been agreed upon at Lambeth. We have it at length, in Heylin's Quinquarticular Hiſtory, part iii. chap. xxii. and, I dare believe, this writer has been very careful not to give it in ſtronger terms than it was written: an hiſtorian, of his bigotted complexion, is more likely to have caſtrated ſuch a monument of Cambridge Calviniſm, than added to its vigour. However, in this letter, even as preſerved by him, I find the following paſſages: "The peace of this univerſity and Church being brought into peril, by the late reviving of new opinions and troubleſome controverſies among us, hath urged us, in regard of the places we here ſuſtain, not only to be careful for the ſuppreſſing the ſame, to our power; but alſo to give your lordſhip further information hereof. About a year paſt (among divers others, who have attempted to preach new and ſtrange opinions in religion), one Mr. Barrett, more bold than the reſt, did preach divers Popiſh errors in St. Mary's; with whoſe fact and opinions, your lordſhip was made acquainted by Dr. Some, the deputy vice-chancellor. Hereby offence and diviſion growing; as after, by Dr. Baroe's public lectures and determinations in the ſchools, contrary to Dr. Whitaker's and the ſound, received truth ever ſince her majeſty's reign, we ſent up to London, by common conſent, in November laſt, Dr. Tyndal and Dr. Whitaker (men eſpecially choſen for that purpoſe) for conference with my lord of Canterbury, and other principal divines there: that the controverſies being examined, and the truth by their conſents confirmed; the contrary errors and contentions thereabouts might the rather ceaſe. By whoſe good travel, with ſound conſent in truth, ſuch advice and care was taken, by certain propoſitions" [i. e. the Lambeth articles], "containing certain ſubſtantial points of religion taught and received in this univerſity and Church, during the time of her majeſty's reign, and conſented unto, and publiſhed by the

beſt approved divines both at home and abroad; for the maintaining of the truth and peace of the Church; as thereby we enjoyed here great and comfortable quiet, until Dr. Baroe (in January laſt, in his ſermon *ad clerum*, in St. Mary's, contrary to reſtraint and commandment from the vice-chancellor and the heads), by renewing again theſe opinions, diſturbed our peace; whereby his adherents and diſciples were and are too much emboldened to maintain falſe doctrine, to the corrupting and diſturbing of this univerſity, and the Church, if it be not in time effectually prevented. Now, unleſs we ſhould be careleſs of maintaining the truth of religion eſtabliſhed, we cannot (being reſolved and confirmed in the truth of the long profeſſed and received doctrine) but continue to uſe all good means, and ſeek at your lordſhip's hands ſome effectual remedy hereof; leſt, by permitting paſſage to theſe errors, the whole body of Popery ſhould, by little and little, break in upon us, to the overthrow of our religion. As we find, by late experience, it hath dangerouſly began." Such were the ideas, which the univerſity then entertained, of thoſe Arminian errors, which have ſince grown ſo rampant among us *!

Preſently after giving us the public letter, from whence I have extracted the above paſſages, this very Heylin has the impudence to call Arminianiſm, the genuine doctrine of the Church. And yet he dates the riſe of this genuine doctrine, from the time he there treats of, viz. the year 1595; and acknowledges, in effect, that Calviniſm was the doctrine univerſally received in our Church, until then. His words are, "Such was the condition of affairs at Cambridge, at the expiring of the year 1595; the genuine doctrine of the Church" [by which he

* How the univerſity of Oxford alſo ſtood affected as to theſe points, is evident from the manner in which they treated Laud. See his Life, p. 50.

means

means Arminianiſm, propagated by Barrett, Baroe, and Harſnet] "beginning then to break through the clouds of Calviniſm, wherewith it was before obſcured." Yet he ſeems to lament, that Arminianiſm made ſo ſlow a progreſs at that time; for he adds, that there were ſome ſtill left of the old predeſtination-leaven." Strange, that the Church of England ſhould be without her genuine doctrines, for the firſt fifty years after her eſtabliſhment! I ſhould rather have thought, that the Arminian doctrines, which, by the confeſſion of Heylin himſelf, did not begin to break through the clouds of Calviniſm until the Church was half a century old, muſt, for that very reaſon, be looked upon as new and adventitious; and that, on the other hand, the old predeſtination-leaven, which met with no conſiderable oppoſition until the year 1595, was and muſt have been the truly genuine doctrine of our Engliſh Church.

You next advert to the ever memorable ſynod of Dort, held in the reign of James I *, which renowned aſſembly, and its deciſions, have always been as great an eye-ſore to Arminians, as ever the council and creed of Nice were to the Arians, or Geneva to his holineſs of Rome. That the decrees, paſt in this ſynod, are not binding in England, is what I never knew ſo much as queſtioned. All that we refer to it for, is, to prove, that our national Church was not then Arminianized: as appears from the character and principles of thoſe Engliſh clergymen, who, as repreſentatives of the Church of England, were ſent over to Holland, to aſſiſt the foreign Churches in the ſolemn condemnation and proſcription of the Arminian doctrines.—This important convention was at Dort, where the ſynod (compoſed of the flower of the reformed Churches) was opened,

* James's view [in his ſhare of the buſineſs] was, to condemn Arminianiſm; Heylin's Life of Laud, p. 120.

Nov. 13, 1618. Of all the councils that ever ſat, ſince the apoſtle's days, this was, perhaps, taking every thing into the account, by far the moſt reſpectable. Scarce ever, I believe, did the Chriſtian world, before or ſince, ſee ſuch a number of evangelical divines, ſo learned, ſo pious, ſo diſcreet, ſo candid, aſſembled together under one roof.—— The Engliſh divines, who made ſo eminent a figure in this ſynod, and whoſe orthodoxy, learning, and great abilities reflected ſo much honour on our Church and nation, were, George Carlton, D. D. then lord biſhop of Landaff, afterwards of Chicheſter: Joſeph Hall, D. D. then dean of Worceſter; afterwards, ſucceſſively, biſhop of Exeter, and Norwich; John Davenant, D. D. then Margaret profeſſor, and maſter of Queen's College, Cambridge; afterwards biſhop of Saliſbury: and Samuel Ward, D. D. then maſter of Sidney-College, Cambridge, and arch-deacon of Taunton. To theſe was ſoon after added, as repreſentative of the Church of Scotland, George Balcanquall, B. D. and fellow of Pembroke-Hall. Dr. Hall, after about two month's ſtay in Holland, was forced, by want of health, to return to England (having firſt taken a moſt reſpectful and tenderly affectionate leave of the ſynod, in a pious and elegant ſpeech, ſtill extant:) and was replaced by Thomas Goade, D. D. chaplain to the archbiſhop of Canterbury. That theſe great divines, who repreſented our Church with ſuch fidelity and ability, were, every one of them, doctrinal Calviniſts, the reader may ſee for himſelf, by conſulting the acts and memorials of the ſynod, publiſhed at Dort, A. D. 1620, where the determinations of our Engliſh divines, their ſpeeches, and their ſubſcriptions, ſtand on record, and prove how deeply and how inexcuſably, we, in the preſent day, are revolted from our firſt love, and degenerated from our firſt faith.

I will

I will not call the Arminian writers (as bishop Bull, not very politely, did the Arians) "*mendaciſſimum genus hominum*," a moſt lying ſet of men; but I cannot, without doing violence to truth, acquit them, in general, of artifice and wilful miſrepreſentation, hardly compatible with heathen honeſty, and ſtill leſs with Chriſtian integrity, when they treat of doctrines and tranſactions relative to Calviniſm. Even you, ſir, do not ſeem to have quite eſcaped the ungenerous infection. Hence you venture to aſſure the world, page 92, that, "It was indeed in great meaſure owing to the heats and violence with which matters were carried in that ſynod, and the great ſeverity of the horrible decrees" [a phraſe you have apparently borrowed from Mr. John Weſley] "here framed, that our Engliſh divines, who attended that ſynod, begun to have leſs reverence for the doctrines of Calvin." If ever there was a miſtake, in the world, this is one. I, as an individual of that public to whom you have ſubmitted your pamphlet, have a right to call upon you for proof of this confident aſſertion. Bring forth your ſtrong reaſons, or the world will be at full liberty to draw concluſions not to your advantage *.

Never were debates, of ſuch intricacy and importance, carried on with more decency, ſolemnity, and unanimity, than in this ſynod. The Arminians (who were cited to anſwer for themſelves, as corruptors of the Church and diſturbers of the ſtate), did, indeed, endeavour, all they could, to embarraſs and throw matters into confuſion; and never did chicanery and inſolence of the remonſtrant ſect more palpably appear, than at that period. Theſe muſhroom-ſchiſmatics were in hopes, by raiſing a duſt, to elude the cenſures they juſtly dreaded; and to catch ſome advantage to themſelves, by ſtriv-

* Here might have been introduced the judgment of theſe divines at the Synod, from the acts of it.

ing to occaſion diviſions in the ſynod: thus exactly treading in the ſteps of their good friends and couſin-germans, the Papiſts; who, ever ſince the firſt dawn of the reformation, have acted on the ſame plan, and with the ſame views. But the venerable Dordracene fathers ſaw the drift of the Arminian faction; and happily defeated its wiſhes, by ſtanding together like a chain of rocks, which neither fraud nor force could ſhake or ſever. Nor were the divines of England ſtaggered in their judgments, upon their return hither from Dort, concerning either the juſtice and moderation of the ſynod's proceedings, or the orthodoxy of its deciſions; as may, if need require, be eaſily and largely demonſtrated from the writings of Hall, Carlton, Davenant, &c. publiſhed long enough afterwards. I therefore call, once more, on Dr. Nowell, as he is a clergyman and a man of honour, either to prove, or to retract, what he has (I would hope, unadviſedly) advanced.

Nor can I wholly pretermit your next paragraph; wherein you aſſure us, that the learned Mr. Hales went to Dort "a rigid Calviniſt; but there I bid John Calvin good night, ſaid he to his friend Mr. Faringdon." The learned Mr. Hales both was, and continued, a Calviniſt: as appears from that very book, to which Mr. Faringdon's letter is prefixed. Yet, if he had changed his judgment ever ſo greatly (which, by the bye, he never did, if his * own ſubſequent writings are allowed to have the caſting vote); ſtill, that would not affect the Church of England. He did not go to Dort, inveſted with any public commiſſion or character from this kingdom, but merely as a private perſon †. However, ſince you affect to lay ſo much weight on the pretended

* See his Golden Remains, paſſim.

† He went to Holland, in capacity of chaplain to Sir Dudley Carlton, James's ambaſſador to the States. Hence he came to be preſent at the Synod at Dort, held at that time. Biogr. Dict. vol. vi. p. 279.

change

change of this learned man, I will ſubjoin what the famous Dr. Edwards delivers on the ſubject: "The ſentiments of Mr. Hales, of Eton-college, who was preſent at the ſynod of Dort, may be here inſerted; for though ſome tell us, that, when Epiſcopius urged, John iii. 16. this Mr. Hales 'bid John Calvin good night,' yet it is likely he was reconciled to him next morning: for his writings, that are ſince extant, give us the beſt account of his opinions. He expreſsly acknowledges the purpoſe of God's election, and the purpoſe of God's reprobation, in a ſermon on Matth. xxvi. 75. And, in another ſermon, on Rom. xiv. 1. he tells us, That ſome with favourable countenance of Scripture, make the cauſe of reprobation, only the will of God, determining freely of his own work, as himſelf pleaſes, without reſpect to any ſecond cauſe whatſoever. He owns, that this doctrine may be profitably taught and heard, and that matter of ſingular exhortation may be drawn from it. And he adds, It is a noble reſolution, ſo to humble ourſelves, under the hand of almighty God, as that we can with patience hear, yea, think it an honour, that ſo baſe creatures as ourſelves, ſhould become the inſtruments of the glory of ſo great a majeſty, whether it be by eternal life, or by eternal death; though for no other reaſon, but for God's good-will and pleaſure's ſake. This is very high, and more than I have ventured to ſay: but thence we may gather what kindneſs this great man had for Calvin's opinions; yea, for that which is the moſt exceptionable of all; and how averſe he was to Arminius's ſyſtem of divinity*.

"And it is to be obſerved, that Mr. Hales's book, wherein theſe paſſages are, is commended to the reader by two excellent divines of our Church; Dr. Pearſon (afterwards biſhop of Cheſter), and Mr.

* The very poets of that and the preceding times, were Calviniſts. See Spenſer, Shakeſpeare, Waller, Quarles.

Faringdon; who were well ſkilled in theſe points. Which puts me in mind [N. B.] of what the former of theſe learned men told me, when he was pleaſed to admit me to ſome diſcourſe with him: namely, that 'when he [biſhop Pearſon] was a young maſter of arts, he thought there was no difficulty in theſe grand articles [of predeſtination, &c.]; that he was able to determine any of them with eaſe, eſpecially on the Arminians' ſide; but, ſince, he found it was otherwiſe; and he diſapproved of men's raſh cenſuring and condemning the other ſide; and, indeed, we may gueſs this to be his inclination, by his approving of Mr. Hales's remains." Verit. Red. p. 542, 543. Of all the Engliſh clergymen, who aſſiſted in the ſynod of Dort, the great and good biſhop Hall was the longeſt ſurvivor. The Arminian fanatic, John Goodwin (in his libel on the Proteſtant doctrines, entitled, "Redemption Redeemed," publiſhed during the uſurpation) ſlandered the ſynod with the blackeſt calumny his malice could invent; thinking, that he might ſafely vend his falſehoods, at a time when the far greater part of the perſons, who compoſed that apoſtolical aſſembly, were gathered home to the Church triumphant. It was an happineſs, that we had, however, one excellent man living, who was able upon his own knowledge, to wipe off the aſperſions of this bigotted miſcreant. The pious, the aged biſhop Hall, upon the coming out of Goodwin's book, wrote a pretty long letter to Fuller, which that hiſtorian publiſhed at full length, in his Church Hiſtory, b. x. p. 85. I wiſh I had room to tranſcribe the whole; but it concludes thus: "Since I have lived to ſee ſo foul an aſperſion caſt upon the memory of thoſe worthy and eminent divines; I bleſs God, that I yet live to vindicate them, by this my knowing, clear and aſſured atteſtation; which I am ready to ſecond with the ſolemneſt oath, if I ſhall be thereto required.

"Your moſt devoted friend, &c.

"*Higham, Aug. 30, 1651.*" "JOS. HALL, B. N."

Almoſt two years after, the ſame incomparable prelate wrote another letter to the learned Mr. George Kendall*, upon the ſame ſubject. The

* This great man effectually anſwered John Goodwin's "Redemption Redeemed," in two ſeparate treatiſes: the one entitled, Θεομαχια, or, a Vindication of the Doctrine commonly received in the reformed Churches, concerning God's Intentions of ſpecial Grace and Favour to his Elect, in the Death of Chriſt; as alſo concerning his Prerogative, Power, Preſcience, Immutability, &c. printed 1653. The other, entitled, *Sanctî Sanciti*, or, the common Doctrine of the Perſeverance of the ſaints vindicated: publiſhed in 1654. In theſe two volumes, the doctrines of grace are explained, aſſerted, and defended, with ſuch ſolidity of nervous argument—ſuch a diſplay of uſeful learning—ſuch tranſparent piety—ſuch pleaſing perſpicuity—and the whole enlivened with ſuch acumen of wit; as few controverſial pieces, written in that age at leaſt, can boaſt. If, after giving my opinion of this moſt excellent author, I may, without preſumption, ſubjoin the atteſtation of the truly primitive biſhop Hall; I would lay before the reader, that moſt worthy prelate's letter to Mr. Kendall, ſignifying how greatly he approved, and even admired, the firſt of the above performances, which the author had made him a preſent of ſoon after its publication. A teſtimony from ſuch an hand, will, at once, enrich this note, give the utmoſt weight to my recommendation, and both gratify and edify ſuch of my readers, as have not met with it before. The biſhop's letter is affixed to *Sanctî Sanciti*, between the dedication and the preface; and runs, *verbatim*, as follows:

"Worthy Mr. KENDALL,

"I cannot forbear, though with a ſick hand, to ſignify my thankful receipt of your excellent work" [the Θεομαχια] "part whereof I had eagerly peruſed, before your welcome preſent came; and had deſired my ſonne to impart unto you my appreciative thoughts concerning it. I eaſily foreſee, how highly you will be tempted with applauſes for ſo acceptable a ſervice. I know I need not, but my tender love of you bids me, deſire you, with an humble heart to ſing, *Non nobis, Domine*; but let the whole praiſe run clear back to that infinite bounty, from whence theſe precious gifts came. And go on to improve thoſe great parts, to the further honour of the giver.

"With my thankful acceptance of your comfortable letter, and rich preſent, I take leave; profeſſing myſelf

"Your heartily devoted friend,
"and fellow labourer,
"JOS. HALL, B. N."

"Higham,
"March 16, 1652."

Is it poſſible to read ſuch an apoſtolical letter, without being charmed with the venerable ſimplicity, improved by the ſweet humility, and warmed with experimental piety, which glow and ſhine in every ſentence?

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reader may ſee the whole of it, in Mr. Kendall's *Sancti Sanctii*, publiſhed in the biſhop's life time. The latter part of it is as follows: "My unhappy ſickneſs called me off, before the full concluſion of that work" [viz. the formal condemnation of the Arminians (called, in Holland, Remonſtrants), by the ſynod of Dort]: "But I ſtayed ſo long as any public ſeſſion, or appearance of the remonſtrants, continued. Thus much, in effect, I have, formerly, upon the motion of my worthy ſucceſſor at Waltham, Mr. Fuller, ſignified to him; as one who cannot but think, it was one end of this unexpected protraction of my days, after all the reſt of my fellows, that I might do this right to that godly reverend learned aſſembly. With the intimation whereof, I bid you farewell in the Lord; and do heartily commend your ſtudies to the divine benediction; profeſſing myſelf,

"Your loving and

"much devoted friend,

JOS. HALL, B. N."

"Higham, July 25, 1653."

When arguments fall ſhort, it is too common with controverſial writers to call names, and fling dirt; in hopes of caſting an odium, on what they find themſelves unable to confute. I could wiſh, ſir, that you had not ſtooped to this illiberal recourſe, your following expoſtulation had then been ſpared; page 93. "Conſider what faction it was, which then" [i. e. in the time of Charles I.] "prevailed towards the overthrow of the Church. Was it not that of the Puritans? And were not the doctrines of Calviniſm their leading principles?" Permit me, ſir, to aſk, Were all the diſturbers of thoſe times Calviniſts? Were Charles, and his French queen; were Laud and Buckingham, Calviniſts? Theſe were the primary diſturbers, whoſe evil counſels,

ſels, and whoſe arbitrary meaſures, laid the ſad foundation of thoſe diſturbances, which iſſued in the overthrow of the Church. The confuſions of that unhappy reign, and the miſeries that followed, are to be radically charged, not on thoſe who repreſſed the haughty ſtrides of deſpotiſm; but on the deſpots themſelves, whoſe violent proceedings rendered that oppoſition abſolutely neceſſary. Matters, at laſt, were wound up to that fatal height, that both ſides found themſelves reduced to the diſmal neceſſity of going to much greater lengths, than either of them foreſaw at firſt ſetting out. On one hand, there was a court equally deſpotic aud corrupt, and (as the event proved) no leſs feeble, than proud and unyielding. On the other there was patriotic zeal, gradually enflamed into party-rage, by a long ſeries of repeated inſults and unrelenting oppreſſions. No wonder, therefore, that, under the confluence of ſuch circumſtances, the conſtitution received that eventual ſubverſion, which you, either through forgetfulneſs of hiſtory, or by diſingenuous miſrepreſentations, would, untruly, and ridiculouſly, charge on the Calviniſm of that age.

As Charles* and his court were far enough from inclining to the Geneva doctrines; ſo likewiſe were ſome,

* There is indeed, a book extant, publiſhed in 1651, entitled, "Certamen Religioſum, or a Conference between the late King of England, and the Lord Marquis of Worceſter, concerning Religion." It is written with great poignancy, clearneſs, and learning: and contains a moſt excellent defence of the Proteſtant faith; eſpecially of thoſe branches of it, which now go under the name of Calviniſm. Could the authenticity of this maſterly performance be ſatisfactorily aſcertained, it would effectually overthrow my ſuppoſition, of Charles's attachment to Arminianiſm. If he can be really thought to have borne that part in the conference, which this treatiſe repreſents; he did indeed, literally, merit the title of Defenſor Fidei: and muſt have been as ſound a Proteſtant, as ever lived; and as ſtrenuous a Calviniſt, as any Puritan in his whole dominions.—— But the book bears the ſignatures of a much finer genius, and of far more extenſive learning, than Charles ſeems to have poſſeſſed: though his abilities were by no means inconſiderable.——It was evidently

ſome, who, though they agreed with that unfortunate prince, as an Arminian, yet deteſted and reſiſted his meaſures, as a tyrant, and even publicly juſtified the putting him to death. Witneſs John Goodwin *, that virulent Anti-Calviniſt, who wrote an elaborate treatiſe, in profeſſed vindication of Charles's murder, under the title of "A Defence of the Sentence, paſſed on the late King, by the High Court of Juſtice." This was the ſame John Goodwin, who, about the ſame time, publiſhed his Redemption Redeemed; that infamous libel on the doctrines of the reformation: wherein he endeavours, throughout, to prove Calvin, and all the reformed Churches, in the wrong, and aſſerts univerſal redemption, free-will, juſtification by works, and falling from grace, not quite ſo ſmoothly, but altogether as tenaciouſly, as you yourſelf have done, or as the authors of your admired Popiſh book, the *Pia et Catholica Inſtitutio*.—Add to this (and deny it, if you can), that thoſe execrable enthuſiaſts, who were the chief authors of Charles's execution, were not Calviniſtic divines † (for theſe were ſo far from approving of the king's murder, that they offered a petition againſt it), but a rabble army; compoſed of the dregs of almoſt every ſect, and particularly of Papiſts in diſguiſe ‡. —With regard to the Puritans, properly ſo called, many of whom had previouſly made a ſtand againſt the deſpotiſm, arrogated by that miſguided king and

evidently written, and fathered upon the king, by ſome learned churchman, who was a well-wiſher to his memory. I have great reaſon to think, its author was archbiſhop Uſher, who, certainly, was with the king, at Ragland, at the time the conference is ſaid to have been held. See Parr's Life of Uſher.

* For ſome account of this Arminian fanatic, ſee biſhop Burnet's Own Times, vol. i. p. 67, and 163. folio, and Ant. Wood in ſeveral places.

† Very many Calviniſts were on Charles's ſide: as Uſher, Hopkins, Hall, &c.

‡ See Biſhop Bramhall's letter to archbiſhop Uſher. Uſher's Life, p. 611. See alſo Calamy's Abridgement of Baxter, vol. i. and Voltaire's Univerſal Hiſtory, vol. iv.

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his delinquent miniſters; theſe (the Puritans), to their credit be it ſaid, joined with thoſe of the Epiſcopalians who were undiſſembling lovers of the Church and of their country, in warding off the ſlavery, which it was the endeavour of an infatuated court to obtrude: whence all, whether churchmen or diſſenters, who were engaged in this nobleſt of cauſes, were lumpt together, and ſtigmatized, indiſcriminately, with the name of State Puritans. The friends of liberty and the conſtitution ſtood up in defence of both, not merely as Calviniſts, but as Engliſhmen. What concern, for inſtance, had the doctrines of efficacious grace, and final perſeverance, in the juſt oppoſition that was made to ſhip-money, ſtar-chamber proſecutions, and ten thouſand other intolerable grievances? Let me requeſt you, ſir, as you tender your own credit, to think before you write, and weigh matters with ſome degree of care. Had you done this lately, you had not attempted to palm ſuch abſurdities on the public.—I muſt add, That the hiſtory of Charles's and the two preceding reigns, makes it undeniable, that thoſe of the Puritans, who were non-conformiſts, did not diſſent from our Church in doctrinal matters, but, ſolely, in the matter of rites and ceremonies. And what had this partial diſſent to do with the doctrine of predeſtination, in which the main body, both of conformiſts and non-conformiſts, were reciprocally agreed? It is notorious, that the latter had their name, not for diſbelieving our doctrinal articles (which was never, that I can find, ſo much as laid to their charge), but for not conforming to our modes of worſhip *. If a Calviniſt, and a non-conformiſt, were,

* "Albeit the Puritans diſquieted our Church, about their conceived diſcipline, yet they never moved any quarrel againſt the doctrine of our Church. Which is well to be obſerved: for, if they had embraced any doctrine which the Church of England denied, they would aſſuredly have quarrelled about that, as well as they did about the diſcipline. But it was then the open confeſſion, both of

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were, as you would unjuſtly inſinuate, convertible names; it would follow, that we muſt un-church our own Church, for the firſt hundred years after the Reformation, and date its genuine commencement from the introduction of Arminianiſm under archbiſhop Laud. That innovating, hot-headed prelate, if your premiſes are admitted, is to be conſidered as the father and founder of the Church of England; whereas he was, in reality, its corruptor, and its eventual deſtroyer: for he drove ſo rapidly towards Rome, that he overſet the Church, of which he unhappily held the reins; and was not a little acceſſary to the concomitant fall of the ſtate likewiſe, which, ruſhing precipitant, entombed both his ſovereign and himſelf in its ruins. I will only obſerve farther, that, even in the preſent century, we have had ſome Calviniſtic biſhops. Biſhop Beveridge, and biſhop Hopkins, for inſtance. And will you call theſe truly bright ornaments of our Church, Sectariſts, Puritans, and Methodiſts, becauſe they were profeſſed Calviniſts?

The farther I advance in your pamphlet, the more my ſurprize and concern increaſe. In order to prove, what you call, the moderation of our articles, you are not content with diſtilling away and forcing off the ſenſe and ſpirit of the doctrinal ones; but would even inſinuate, that the neceſſity of epiſcopal ordination itſelf is not determined in our articles. Treating of article xxiii, you ſay (page 95.) "The compilers were not willing to condemn or

the Biſhops and Puritans, that both parties embraced a mutual conſent in doctrine: only the difference was in matter of inconformity. Then hitherto there was no Puritan doctrine, as diſtinct from that of biſhops and clergy, known." Upon which paſſage, quoted from Biſhop Carleton's Examination of Montague's Appeal, Dr. Edwards makes this obvious remark: "This is a full confutation of that idle conceit, taken up by ſo many in our age, that the Anti-Arminian doctrines were not the doctrines of our Church, of our biſhops, and of the reſt of our clergy, but only of a few diſciplinarians and non-conformiſts." Veritas Redux, p. 548.

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unchurch the reformed Churches abroad, where epiſcopacy was not eſtabliſhed; and therefore prudently avoided determining the queſtion, whether epiſcopal ordination is neceſſary. Thoſe who hold, and thoſe who deny, the neceſſity of epiſcopal ordination, may both ſubſcribe to this article: thoſe only are condemned by it, who hold, that a man may preach without any lawful vocation. The ſame moderation the compilers of our articles have obſerved in the points before us," i. e. in the Calviniſtic ones. I can hardly believe my own eyes. So rather than not expunge predeſtination from our articles, you would expunge with it the neceſſity of epiſcopal ordination! This is ſweeping the Church clean indeed. Though the reſpect, I bear you, forbids me to treat your paragraph and your inſinuation in the manner they deſerve; yet the ſtill greater reſpect, which I bear to the Church, conſtrains me to hang out the detached paragraph to open view, and leave it to the public indignation. Whoever can perſuade himſelf, that our epiſcopal Church does not inſiſt on the neceſſity of epiſcopal ordination, may well enough believe, when his hand is in, that our Calviniſtic Church has not determined in favour of the Calvinian doctrines.——Nor does it follow, that the Church of England, in believing, for herſelf, the neceſſity of epiſcopal ordination; does thereby unchurch thoſe of the reformed Churches abroad, which have no biſhops, any more than that thoſe Churches unchurch us for retaining our excellent and primitive mode of eccleſiaſtical government. National Churches, that are independent on each other, have, reſpectively, an internal right to eſtabliſh ſuch forms of *regimen*, as to them ſeem moſt ſcriptural and expedient. And this indefeaſible right may paſs into execution, without any violation of that Chriſtian charity and neighbourly affection, which ought to ſubſiſt between Churches that agree in the common faith of the goſpel.——I cannot, however, forbear to repeat

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the aſtoniſhment I feel, that a clergyman of this Church, ſhould, through zeal againſt the Geneva doctrines, make ſuch an unwarrantable conceſſion in favour of the Geneva diſcipline. Who could ever have thought, that an Oxford divine, ſhould, and that from the Clarendon-preſs, rather let go the hierarchy, than give up free-will? Oh, tell it not in Glaſgow! publiſh it not in the ſtreets of Edinburgh! leſt the Preſbyterians rejoice, and the daughters of the kirk triumph.

No wonder, ſir, that, after this, you ſhould aſſert, as follows, concerning grace and free-agency. You, indeed, give us to underſtand, that you do not wholly explode all influences of the holy ſpirit, "But the ſupernatural, extraordinary, and irreſiſtible influences of the holy ſpirit," page 98.——If, by ſupernatural, extraordinary, and irreſiſtible, you mean the miraculous gifts and influences of that adorable perſon; Calviniſts as much diſclaim all pretenſion to theſe, as you can do. We believe, that, the end of their vouchſafement, in the primitive ages, being fully anſwered, by the confirmation of the goſpel; the gifts themſelves are, long ſince, ceaſed: and that no man, who now makes this claim (if any ſuch mad-man is to be found), can expect to be credited, unleſs he actually has miraculous powers to prove it by.———Yet there is, certainly, a ſober ſenſe in which all the gracious influences of the ſpirit may, and ought to be, termed, ſupernatural; or, ſuperior to the powers and reach of nature. You will not, ſurely, aſſert that the influences of the ſpirit are natural to fallen man: for that would be ſetting aſide the eſſential difference, which Scripture and reaſon are ſo careful to maintain, between nature and grace. Conſtant experience alſo, and daily obſervation, confirm the apoſtle's deciſion, that "The natural man receiveth not the things of the ſpirit of God; neither can he" even "know," much leſs receive, "them, becauſe they are ſpiritually

ritually diſcerned:" and until the natural man is renewed by grace, he has no ſpiritual eyes to diſcern them by.——In exact conformity to this certain truth, the firſt exhortation, in our baptiſmal office, hath theſe words: "Foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, none can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that, of his bounteous mercy, he will grant to this child that thing" [namely, regeneration] "which, by nature, he cannot have." If, then, the new birth, and the renovating influences of the ſpirit, are not natural to man; they muſt be ſupernaturally conferred.—The ſame influences may, in ſome ſenſe, be ſafely enough, termed extraordinary; inaſmuch as they are *extra ordinem*, or out of the common courſe: for all men have them not. But I lay no manner of ſtreſs on this remark. Thus much, however, it proves; that the word, ſo carefully explained, may be uſed in a rational, harmleſs ſenſe. Though, for my own part, I always chuſe to abſtain, as much as poſſible, from the uſe of ſuch terms, as are liable to miſapprehenſion, and require a tedious circuit of explanation. As a great man obſerves, *Quid hoc malæ rei eſt, ità ex deſtinato conſilio loqui, ut mox prolixâ explicatione indigeas, apud auditores ſimplices et candidos; et apologiâ apud minùs faventes ac ſuſpicaces?* I have, therefore, always acquieſced in the uſual diſtinction of the ſpirit's influence, into ordinary and extraordinary: and underſtand, by the former, his ſupernatural agency in a way of ſaving grace; by the latter, his agency, formerly exerted, in the collation of miraculous gifts.

But I ſee not ſo much reaſon for abſolutely caſhiering the epithet irreſiſtible: though I could wiſh, that the term invincible (which more exactly conveys our true meaning) were always ſubſtituted in its room. Irreſiſtible may ſeem (though we intend

no ſuch thing) to imply ſome compulſive force on the will of man, in regeneration: whereas, we neither aſſert, nor believe, that the will is violently compelled, but only that it is effectually changed for the better, without any violation of its natural freedom. An elect ſinner is not made good, againſt his will; but is, by grace, made willing to be good: according to that of the pſalmiſt, "Thy people ſhall be willing, in the day of thy power," Pſalm cx. 3. We apprehend this to be effected, as St. Auguſtin expreſſes it, *ſuavi omnipotentiâ & omnipotenti ſuavitate*: ſo that, though the effect of the holy ſpirit's operation is infallibly ſecured and cannot but iſſue in converſion (for he does nothing in vain;) yet is this bleſſed effect accompliſhed, in a way ſuitable to the natural powers wherewith man is endued. By irreſiſtible, therefore, if you underſtand grace that is efficacious, invincible, and certainly victorious; we are authorized, both by Scripture, reaſon, and the ſtricteſt maxims of philoſophy, to term converting grace irreſiſtible; ſince, where God really deſigns to renew a ſinner unto righteouſneſs and true holineſs, we think it incompatible with every notion of Deity, to ſuppoſe, that the intent of an all-wiſe Being ſhould be eventually defeated, and his plan diſconcerted; or that the meaſures made uſe of by an Almighty agent, ſhould be baffled and iſſue in nothing. Neither can we apprehend, that a deity, of this infinite wiſdom and infinite power, who is "excellent in counſel, and mighty in working," can ever find himſelf at a loſs how to carry his immutable purpoſes, whether of grace or providence, into execution; or be unable to operate effectually on the wills of men; without treſpaſſing on that freedom, of which he himſelf is the author and giver. Surely, he who, without our conſent, made us reaſonable beings, can, by virtue of his own omnipotently transforming grace, make us holy beings! and that without making us mere machines. He

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that planted the ear, ſhall he not hear? He that made the eye, ſhall he not ſee? He that endued my will with natural freedom, cannot he renew this will of mine, without infringement of the freedom he gave?—Time was when the Chriſtian world did not entertain ſuch low thoughts of God, and ſuch lofty thoughts of man, as now too generally prevail. How beautiful, how juſt, how nervous is that petition, which, Grotius * informs us, was a part of the public devotions of ſome ancient churches! "*Ad te noſtras etiam rebelles compelle propitius voluntates:*" In mercy, force over even our obſtreperous wills to thy bleſſed ſelf. That fine prayer, of the aſcetic Raymund Jordanus †, is animated with the ſame heavenly ſpirit of internal humiliation, and abſolute ſubmiſſion to ſovereign grace: "*Per violentiam tui dulciſſimi amoris, compelle rebellem animum meum ad te amandum;*" By the overpowering virtue of thy ſweeteſt love, conſtrain my rebellious ſoul to the love of thee. O that God would put ſuch a cry, into the heart of the perſon to whom I am writing! You would then, ſir, never more draw your pen againſt the doctrines of grace; but, if reduced to the alternative, you would rather, with Cranmer, hold your hand in the flames, until it was conſumed from your arm.—I muſt obſerve, however, that the holy perſons, above quoted, are not to be underſtood, as if they imagined, that God, in his operations of grace, offered violence (properly ſo called) to the human will; or compelled his people to love him, whether they would or no, as an ox was dragged to ſacrifice: but the meaning of their ſupplications was, that he would effectually incline and attach their wills to himſelf; and that the omnipotence of his conſtraining love would reduce and maſter their natural obſtinacy and perverſeneſs. However, the ſtrong and nervous manner, in which their petitions were ex-

* In Luc. xiv. 23.

† Long known by the borrowed name of Idiota, For the prayer, referred to, ſee his *Contempl. cap. 5. ſect. 3.*

preſſed, ſhew what ideas theſe ancient Chriſtians entertained of the ſtubbornneſs, rebellion, and depravity of man's will, by nature; and the almighty exertion of divine grace, which is requiſite to ſubdue it. The invincibility of converting grace, and, at the ſame time, the immunity of the will from all forcible, involuntary compulſion, are very happily expreſſed in the 10th of thoſe articles of religion *, ſet forth by king Edward VI. "The grace of Chriſt, or the Holy Ghoſt which is given by him, doth take from man the heart of ſtone, and giveth him an heart of fleſh. And though it rendereth us willing to do theſe good works, which, before, we were unwilling to do; and unwilling to do thoſe evil works, which, before, we did; yet is no violence offered by it to the will of man: ſo that no man, when he hath ſinned, can excuſe himſelf, as if he had ſinned againſt his will, or upon conſtraint, and therefore that he ought not to be accuſed or condemned upon that account."

As for the paſſages of Scripture, which you have accumulated, as making for your own notions of free-will, conditional grace, &c. and which, having wrenched and detached from their contexts, you would fain torture into a ſenſe which, it is demonſtrable, the inſpired writers never thought of; you will find all thoſe perverted paſſages, and many others which are no leſs impertinently preſſed into theſe controverſies by the partizans of Arminius, reſtored to their primitive and obvious meaning in Dr. Edwards's *Veritas Redux*, or in Dr. Gill's Cauſe of God and Truth. As to the forms of theſe valuable books, I cannot find that it was ever attempted to be anſwered. And, for the latter, it has ſtood unanſwered for, I believe, near thirty years; and you, ſir, or any other expert Arminian, would do well to try your ſkill upon it, if you are able, while

* See Heylin's Hiſt. of Reform. in the Appendix, p. 182.

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the learned and judicious author is detained from Abraham's boſom. But, ſurely, ſo long as ſuch capital books, as thoſe, remain in full poſſeſſion of the field, it is idle, to the laſt degree, for the gentlemen, of your ſide of the queſtion, to amuſe themſelves, and trifle with the public, by letting off pop-guns, and throwing paltry ſquibs, at what they call Calviniſm.

Speaking of the doctrines of election and reprobation, you juſtly obſerve, that you are "preſſed with the authority of the 17th Article," p. 103. Indeed you are, and preſſed hard too: elſe you would never have added, as you do in the next page, "The article ſpeaks of a predeſtination, decreed by God's counſel, ſecret to us; and to be diſcerned only by the working of the ſpirit of Chriſt mortifying the works of the fleſh: and directs us to receive God's promiſes in ſuch wiſe, as they be generally ſet forth to us in the holy Scripture." Is it poſſible that theſe truly Calviniſtic ſentences ſhould drop from the pen of a Dr. Nowel? *O vis veritatis, invitis etiam pectoribus erumpentis!* What a conceſſion is here! You have granted as much as any Calviniſtic writer could have granted, or a Calviniſtic reader can deſire. You are got into the very midſt of Geneva, before you are aware: a place where I no more expected to have met you, than the Normans did, at one time, think of ſeeing the great lord Clarendon at Roan.

Nor is your conceſſion weakened a jot, by what you immediately ſubjoin; "But there" [i. e. in Scripture], "we ſhall find all theſe promiſes conditional." For, 1. All the divine promiſes are not conditional; witneſs that famous one, in which every other ſpiritual promiſe is virtually compriſed, "I will be their God, and they ſhall be my people." 2. It does not follow, becauſe ſome promiſes ſeem to run conditionally, i. e. hypothetically, that therefore the performance of the conditions themſelves is

ſuſpended on the free-agency of man. In the diſtribution of the bleſſings promiſed to the elect, a certain order and œconomy are obſerved. Grace is firſt given, then glory. Thus we believe and ſay, with the apoſtle, that, without holineſs, no man ſhall ſee the Lord: or, that a man muſt be ſanctified, before he can be finally glorified. God does not eventually ſave an elect perſon, until he has previouſly regenerated that perſon. Hence final ſalvation is frequently, in Scripture, held forth to the view of his people, not only under the character of elect, but likewiſe under every other character they ſuſtain; ſuch as penitents, believers, ſaints, and workers of righteouſneſs; becauſe, in conſequence of their predeſtination to life, they are endued with the graces of repentance, faith, and ſanctification, in order to their meetneſs for and enjoyment of that eternal life which they were predeſtinated to. Regeneration muſt, and always does, come between the decree of election, and the ultimate accompliſhment of that decree; the means and the end being inſeparably linked together, both in God's own purpoſe, and his execution of it. Yet, means are one thing; conditions are another. And I challenge any one Arminian to point out any one ſpiritual qualification, repreſented in the Bible, as previouſly requiſite to everlaſting life; which qualification, is not, in the ſame Bible, declared to be the gift of God, and the work of his own grace in every one that ſhall be ſaved. So much for the Scriptures. Next, for our Liturgy. You aſſert, page 106, that, "The ſentences of Scripture, with which the morning and evening prayer are appointed to begin, fully declare the free-will of man." They declare neither more nor leſs than this, that perſons, poſſeſſed of ſuch and ſuch graces, have an evidential right to ſuch and ſuch privileges, by virtue of God's free promiſes. You add, "In the abſolution, the prieſt declares, that almighty God deſireth

deſireth not the death of a ſinner, but rather that he may return from his wickedneſs, and live." Granted. But what ſort of ſinner is here meant? Let the abſolution itſelf decide. It is ſuch a ſinner as belongeth to "his people," the people of almighty God; who are farther deſcribed under the viſible characters of "them that truly repent, and unfeignedly believe his holy goſpel." But are all ſinners partakers of this true repentance and unfeigned faith? And can you really perſuade yourſelf, that God actually wills the ſalvation of thoſe, in whom theſe graces are not finally wrought? This would be opening a door to licentiouſneſs indeed: nay, it would be a moſt tremendous miſrepreſentation of the Deity himſelf, as if it was poſſible for him to love the wicked as wicked. Surely you will never offer to father ſuch horrid doctrine upon the Church of England! Did all ſinners truly repent and unfeignedly believe, they would come under the oppoſite denomination of ſaints. The plain meaning, then, of this declarative abſolution, is, that, until repentance and faith (the two grand conſtituents of regeneration) are wrought in us, and ſhew forth themſelves by the peaceable fruits of righteouſneſs, we have no right to look upon ourſelves as pardoned and abſolved: but that, when theſe are wrought in us, we have in the judgment of our Church, a ſafe and Scriptural warrant to conclude that we are in a pardoned ſtate. Our reconciliation unto God by the death of his ſon, being to be inferred from and proved by (though in no ſenſe founded upon), the grace he hath given us, and the good works he enables us to do. And, that the faith and repentance, which the abſolution mentions, were, in the intention of the compilers, conſidered as the effects of God's free grace, and not of man's free-will, appears, inconteſtibly, from a ſubſequent part of the abſolution itſelf; which runs thus: "Wherefore let us beſeech him to grant us true repentance and

his holy Spirit; that thoſe things may pleaſe him, which we do at this preſent, and that the reſt of our life hereafter may be pure and holy." But, upon your principles, in vain we do pray for theſe bleſſings; ſince, if your hypotheſis be right, we had them in our own power before. Were Arminian free-willers to act conſiſtently with their darling tenet, they would never pray at all.

As a proof of the Church of England's denial, of final perſeverance, you gravely inform us (p. 106.) that, "In the Lord's Prayer, we petition God not to lead us into temptation." A moſt formidable argument indeed! reduced to ſome little ſort of form, it ſtands thus:

The Church of England hath adopted the Lord's Prayer into her public ſervice.

But, in that prayer, we requeſt to be preſerved from temptation.

Ergo, the Church believes, that the truly regenerate may totally and finally fall from grace.

Here are premiſes, without a concluſion; and a concluſion, without premiſes. For, are temptation, and final apoſtacy, terms ſynonimous? If they are, it would follow, that every ſaint is actually a final apoſtate; becauſe there is no ſaint who is not tempted to evil, more or leſs, every day of his life. If the terms are not ſynonimous, then your inference, drawn from this topic, falls to the ground, and vaniſhes into air.

Enter, now, a proof, no leſs cogent, in behalf of unlimited redemption. "The hymn, called *Te Deum*, thus celebrates the univerſal redemption by the incarnation and death of Chriſt; 'when thou tookeſt upon thee to deliver man, thou didſt not abhor the Virgin's womb: when thou didſt overcome the ſharpneſs of death, thou didſt open the kingdom of heaven to all believers." (page 107.) The concluſion, you would deduce from hence, muſt be this, if any:

Chriſt,

Chriſt, by the merits of his death, opened the kingdom of heaven to all believers.

Ergo, he opened the kingdom of heaven to every individual of mankind, that ever did, that now does, or ever ſhall exiſt.

I could not have expected ſuch reaſoning, from the public orator of our Engliſh Athens. Indeed, ſir, you can never prove, from thoſe two verſes of the *Te Deum*, that our Church holds abſolutely univerſal redemption, until you have previouſly made good theſe two points: 1. That all mankind, not a ſingle individual excepted, are believers: and, 2. That faith is not the gift of God. My argument, drawn from this part of that ſeraphic hymn, ſtands thus (and I leave to the judgment of the impartial, whether it be not perfectly obvious and unforced):

Our Church, in the *Te Deum*, aſſerts, That Chriſt, by his incarnation and death, opened the kingdom of heaven to all believers:

But the whole of mankind are not believers:

Ergo, our Church, in the *Te Deum*, does not aſſert, that Chriſt opened the kingdom of heaven to the whole of mankind.

Nay, I will go a ſtep further. The Church, in this place, does evidently limit redemption, to only a part of mankind. For, by ſaying that Chriſt opened the kingdom of heaven to all believers; ſhe virtually declares, that he opened heaven to believers only: ſo that, in the judgment of the Church, they alone were intentionally redeemed by Chriſt, who ſhould finally believe. And what is this but the very eſſence of that innocent, yet much dreaded thing, called Calviniſm? in running away from which, you plainly run away from the Church. *Ità fugis, ut praeter caſam.* Still your ammunition is not exhauſted; for, in the ſame page, you hurl another thunderbolt at John Calvin's head: "The ſuffrages, offered up, by the prieſt, and all the congregation alternately, are quite inconſiſtent with the

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notion of abſolute predeſtination and indefectible aſſurance :—' Grant us thy ſalvation'—' Take not thy holy ſpirit from us." The ſuffrages themſelves are moſt excellent; but your inference from them is a mere *telum imbelle ſine ictu*. As if prayer (which is one of the very means, by which the end is decreed to be come at)—as if prayer, on man's part, was incompatible with predeſtination on God's! So far is this from being true, that the belief of his immutable purpoſes is the very thing which excites, and warrants, effectual fervent prayer, and puts life and confidence into our approaches to the throne of grace. I ſhall give two remarkable inſtances of this; one from Scripture, the other from our Liturgy. 1. From Scripture. David having received ſome gracious intimations of what good things God had decreed to beſtow on his family after him, inſtead of ſitting down idle, and reſtraining prayer before God, as if human duty was ſuperfluous, on the ſuppoſition of divine decrees, the holy monarch breaks forth into ſupplication for the very mercies which had been ſo peremptorily promiſed :—Thou, O Lord of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying I will build thee an houſe; therefore hath thy ſervant found in his heart to pray this prayer unto thee, 2 Sam. vii. 27. It is equally plain, 2. That the compilers of our admirable liturgy conſidered matters in the ſame view. Thoſe evangelical divines well knew, that God hath determined the times before appointed (Acts xvii. 26.); and that the day of Chriſt's ſecond coming is, in particular, fore-ordained and fixed, in God's determinate counſel and foreknowledge (Acts xvii. 31.). " Surely, then," might an Arminian ſay, " thoſe compilers have not directed us to pray for the coming of this predeſtined period." Indeed but they have; and that on a very ſolemn occaſion, and in theſe very ſolemn words: Humbly beſeeching thee of thy gracious goodneſs ſhortly to accompliſh the number of thine elect,

elect, and to haſten thy kingdom*. Prayer, therefore, and the other means of grace, are not ſuperſeded, but even rendered needful, by the certainty of God's predeſtination: for *Qui vult finem, vult etiam media ad finem.* The manifeſtation of God's goodneſs, in the final ſalvation of his people, being the end deſigned by him in his gracious decree; muſt neceſſarily have been firſt in the divine intention: but this end, being laſt in actual execution, certain correlative means muſt neceſſarily intervene, in order to carry the divine intention into actual execution, and to connect the decree and the accompliſhment of it together. Of theſe means, prayer is one. Therefore ſuppoſing our Church had directed her regenerate members, to pray even in expreſs terms, (which, however, I do not recollect ſhe has) for preſervation from total and final apoſtacy; that would not have proved the defectibility of the ſaints: watchfulneſs and prayer being means of perſeverance,

* See the Funeral Office. From the petition, cited above, it is undeniable, that, according to the doctrine of the Church of England, there is, 1. A body of elect perſons; which elect perſons are, 2. choſen and elected of God himſelf: whence ſhe terms them, thine elect. Theſe elect of God are, 3. a certain determinate number; and this round number will, 4. be accompliſhed, perfected, and made up; ſo that not one of the number ſhall be miſſing: it being a rule that holds good, no leſs in divinity, than in metaphyſics, *ſublatâ quâcunque parte, tollitur totum.* Hence, the Church, ever conſiſtent with herſelf, begins one of her collects thus: "O almighty God, who haſt knit together thine elect into one communion and fellowſhip in the myſtical body of thy Son," &c. And, ſurely, thoſe whom God hath knit together, can never be put aſunder: for what God doth, it ſhall be for ever; nothing can be put to it, nor any thing taken from it, Eccleſ. iii. 14. The above collect is for the feſtival of All Saints. Now, if all ſaints are thus divinely knit together, and make up the Mediator's myſtical body; it follows, that not one true ſaint can periſh. As not a bone, in Chriſt's natural body, was ſuffered to be broken; ſo neither ſhall his myſtic body be maimed, by the loſs of any the meaneſt member: for the world of the elect, collectively taken, conſtitute the myſtical fullneſs of him who filleth all in all, Eph. i. 23. So that, without every one of them, Chriſt himſelf (conſidered relatively, as the head and Saviour of his ſpiritual body) would not be made perfect.

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no leſs decreed than perſeverance itſelf. Thus the apoſtle, like a wiſe maſter-builder in Sion, joins the certainty of perſeverance with prayer for it: The very God of peace ſanctify you wholly; and I pray God your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt. Faithful is he that calleth you, who alſo will do it. 1 Theſſ. v. 23, 24.

You tell us, p. 107, that ſome infer the doctrine of election, from that petition in our liturgy, "make thy choſen people joyful." They do: and not only, directly, the doctrine of election; but, indirectly, that of aſſurance likewiſe. The petition evidently proceeds on this *datum*, that God really had a choſen people; and, agreeably to ſuch a belief, beſeeches him to make his choſen people joyful: i. e. to rejoice them with the comfortable ſenſe and perſuaſion of their belonging to that choſen number. But you object *(ibid.)* that, "The word choſen, or elect, ſignifies, in Scripture, either all Chriſtians in general, or ſuch Chriſtians as walk worthy of the vocation wherewith they are called." Eaſily ſaid; but, ſo far as I have been able to find, never yet proved. Every text, appealed to in your references, demonſtrates the very reverſe to be true. The word ἐκλεκτὸς, elect, choſen; is evidently, formed from the participle ἐκλελεγμένος, which, as every body knows, ſignifies ſelected, picked out, and choſen from among others. But I have ſuch an authority to vouch, for this ſenſe of the word, as is infinitely ſuperior even to the natural, proper etymology of the word itſelf: I mean the authority of no leſs perſon than the eternal Son of God; the incarnate Λόγος, in whom are hid all the treaſures of wiſdom and knowledge. He ſurely, if any, both perfectly knew, and was able to fix rightly, the meaning of this religious term. And how does he define the word elect? In Dr. Nowell's vague, jejune manner? Quite the contrary. Conſult Mark xiii. 20. And except

except the Lord had ſhortened thoſe days, no fleſh ſhould be ſaved: but for the elects' ſakes, whom he hath choſen, he hath ſhortened the days. According therefore to Chriſt's own definition, οἱ ἐκλεκτοὶ the elect, are οὓς ἐξελέξατο, thoſe whom he [the Lord] hath choſen. Conſequently, this important word does not ſignify, either all profeſſing Chriſtians at large, nor yet ſuch Chriſtians as walk worthy of their vocation. But ſimply and ſingly, the objects of God's gracious choice, abſtractedly conſidered as ſuch, without any reſpect had to aught in them, or done by them, whether actual or foreſeen. A cordial profeſſion of Chriſt, and a walking worthy of their high calling, are after-parts of their character; and have no place in the perſons choſen, until, in conſequence of their election from everlaſting, they are regenerated and made new creatures in Chriſt Jeſus. As real converſion is the fruit and reſult of predeſtination; ſo holineſs of heart and purity of life, are the fruits of real converſion: which is the immediate (as election is the remote) cauſe of all the good, that is wrought in us, and that is done by us. Upon the whole, then, as long as the good old definition of the elect remains on record in the above Scripture; ſo long we obſtinate Calviniſts muſt beg leave to reject Dr. Nowell's new-fangled, vapid explication, as utterly inconſiſtent with the plain, obvious import of language, and (which is ſtill worſe) as totally counter to the expreſs determination of Chriſt himſelf.

Your ſlaſhing treatment of Scripture-phraſes and Scripture-doctrines, which you hack and mangle ſo unmercifully, when they happen to militate with your own preconceived opinions; unhappily realizes but too well that remark of Dr. Middleton; "We may obſerve," ſays this able writer, "how impoſſible it is, for men, even of the greateſt learning and piety, to interpret Scripture with ſucceſs, when they come to it, prepoſſeſſed with ſyſtems, which they

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are liſted, as it were, to defend. For, inſtead of ſearching, candidly, the true meaning of the text; they come provided with ſenſes, which they are obliged to ingraft upon it; until, by a practice and habit of wreſting the Scripture on all occaſions, they acquire a dexterity of extracting what doctrines they pleaſe out of it." Miſcell. Tracts, p. 12.

The faſhion of explaining away the word elect, by ſaying it only means good Chriſtians, was invented at a pinch, for much the ſame reaſon, that people look at the ſun through a fumigated glaſs; namely, to diminiſh and obſcure the native luſtre of its beams, by the intervention of a dark, diſcoloured medium. Thus ſome artful Arminians, in order to ſecure a majority, would perſuade ſuperficial enquirers (who make up the bulk of mankind) that the word elect does not ſignify elect, but ſomething very different from its own meaning. By virtue of which artificial fumigation, the meridian truth is clouded; and all, who believe election to be election, are ſet down for Calviniſts, Puritans, Methodiſts, and low church-men: only becauſe they are ſo very unmannerly* as not to look at Scripture through the Arminian's dark glaſs: which glaſs has juſt the ſame effect on goſpel-truths, as Dr. Hooke's helioſcope has on the rays of the ſun; which he tells us, will be ſo weakened, if beheld through that qualifying tube, "as only to ſtrike the eye with a 256th part of their force."

Still, ſir, you harp on the ſame beloved ſtring; and would fain fumigate our catechiſm, among the reſt. There the Church tells us, that the Holy Ghoſt ſanctifies all the elect people of God: that is, ſay you, (p. 107.) "All Chriſtians, or at leaſt, all good Chriſtians, who are ready to comply with his

* In like manner Peter, with his triple hat, kicked his two brothers, Martin and Jack, out of doors, becauſe they would inſiſt upon it, that a loaf was a loaf, and could not be a ſhoulder of mutton. See the Tale of a Tub.

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motions." And can a perſon of your good ſenſe really believe this to be the meaning of elect? I will not offer you ſuch an affront, as to ſuppoſe it. And yet, alas! on the other hand, if you do not believe your own interpretation, what becomes of your integrity? "The Holy Ghoſt ſanctifies all good Chriſtians:" ſo then men muſt be good Chriſtians, before they are ſanctified; and when they have made themſelves good Chriſtians, then the bleſſed Spirit ſanctifies them. A piece of information, for which the poor, ignorant, Calviniſtic Church-of-England men are ſolely indebted to the labours of Dr. Nowell. I really, before, was ſo weak as to imagine, with St. Paul, that goodneſs was a fruit of the ſpirit, and a conſtituent part of ſanctification itſelf: but, now, I perceive goodneſs precedes ſanctification; and that the office of the Holy Ghoſt (I tremble to write it, but let them anſwer for the concluſion, who avow the premiſes) is, only, to make ſuch people good as were good before. Hence you revert once more to univerſal redemption, which you infer from that paſſage in the catechiſm, "Who hath redeemed me and all mankind:" on which your comment is, p. 108, "All thoſe, therefore, whom God the Son hath redeemed, God the Holy Ghoſt ſanctifies." Excellent. You now write indeed like a true miniſter of the Church. Not a Calviniſt, in the whole world, but would ſubſcribe to this with both hands. But pray, ſir, is every individual of mankind ſanctified by the Holy Ghoſt? If the contrary is but too evident, then it follows, from your own poſitive premiſes, that every individual of mankind was not redeemed: ſince you juſtly aſſert redemption and ſanctification to be equilateral and commenſurate with each other; "All thoſe whom God the Son hath redeemed, God the Holy Ghoſt ſanctifies." The all mankind, therefore, which our Church hath declared to be intereſted in Chriſt's redemption, is not to be underſtood of every individual, but of

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ſome of all nations, even thoſe, and thoſe only, whom God the Holy Ghoſt ſanctifies. Thus your own explication of the phraſe all mankind, exactly comports with the explication of it, which the Church herſelf gives in the very next paragraph, "All the elect people of God."

I ſhould congratulate you, ſir, on your candour and attention to evidence, did you not immediately recant, and build up the things you had juſt deſtroyed. Your whole paragraph ſtands thus: "All thoſe, therefore, whom the Son of God hath redeemed, God the Holy Ghoſt ſanctifies; but both only on condition of their own concurrence and compliance with the terms offered." The Church of England ſays no ſuch thing. You have clogged redemption and ſanctification with dead weights, of your own putting on. There is not a word, in the catechiſm, directly or indirectly, about concurrence and compliance. Redemption itſelf is there repreſented as a finiſhed, peremptory thing; not as a term or condition tendered to man's acceptance; but as a real price actually paid down for the ranſom of mankind. "God the Son who hath redeemed me, &c." Not who will redeem me, if I am pliable and concurring: but who hath done it, to make me ſo. Whatever conditional ſalvation may be, a conditional redemption is a contradiction in terms: for either the ranſom price is paid, or it is not; there is no medium, nor room for any qualifying ſalvo or drawback. The doctrine of the Church, as well as of the Scriptures, and of plain common ſenſe, is, that Chriſt hath, "by the one offering of himſelf, perfected for ever them that are ſanctified," or ſet apart for God. Nor is the notion of a conditional ſanctification leſs abſurd. I muſt be either ſanctified by the Holy Ghoſt, or not. If I am, I comply and concur with him of courſe, by virtue of that very ſanctification which he imparts: if I am not ſanctified by him, I ſhall neither concur nor comply; becauſe

becauſe this concurrence and compliance are a part of ſanctification itſelf, and can have no exiſtence without it.———I blame no man for believing according to the beſt light of his own judgment, let his faith, to me, ſeem ever ſo ill-grounded: but I blame any man who dares to palm his own private notions upon the Church.

However, by way of canvaſſing your paragraph as minutely as I am able, and letting it have all the fair play it poſſibly can, by conſidering it in every point of view, I will ſuppoſe, for once, that both redemption and ſanctification are conditional. What will you get by it? You will plunge head foremoſt, *quantis quantus es*, into the lake of Geneva, and come out a limited redemptioniſt.—A very able writer obſerves, that all violent extremes, how widely remote ſoever they may ſeem, have in fact, a common central point, to which they mutually verge, and in which they ultimately coincide. You yourſelf, ſir, (with all due reſpect I dare to ſpeak it) are an inſtance of the juſtice of this remark. "God the Son," you tell us, "hath redeemed us only on condition of our concurrence and compliance." We will put the caſe, that ſome perſons do, eventually, neither concur nor comply. Such perſons were, by your own acknowledgement, unredeemed. Therefore, ſay I, admitting theſe premiſes, redemption is not univerſal: they only (according to Dr. Nowell) being redeemed by Chriſt, who "concur and comply with the terms offered:" which all do not.

We enter now on a new ſcene. Prepare thyſelf, reader, for a freſh diſcovery: even ſuch a one, as I, for my own part, ſhould never have dreamt of, but for the aſſiſtance of Peter Heylin and Dr. Nowell.—Calviniſm, it ſeems, is downright Popery: and Popery is orthodox Calviniſm. But by what art of tranſubſtantiation is this proved? The proof follows; page 108, "The word elect frequently occurs in the Roman breviary, the Papiſts make uſe of it in their

rituals, as well as we:—ſo that if the uſe of this word will prove the compilers of our liturgy predeſtinarians; it will prove the Church of Rome ſo too, and that in this reſpect it is as orthodox as Calviniſm itſelf." Not quite ſo faſt, ſir. Let us weigh premiſes, before we jump to concluſions. The ſenſe of the word elect, as it ſtands in a reformed liturgy, is not to be determined by the ſenſe affixed to it in a Romiſh breviary. Such an inſinuation comes with a very ill grace from the pen of a Proteſtant divine. It would at leaſt have ſaved appearances, had you referred us, for the ſenſe in which the Church of England uſes the word elect, to her own 17th article, where ſhe profeſſedly treats of election; inſtead of ſending us back again into Egypt, to conſult maſs-books and breviaries. The ſpouſe of Chriſt is not to learn the meaning of her huſband's language from the mother of abominations. 2. The amount of your obſervation is this, if I underſtand it right; "By the word elect, when uſed by Papiſts, they do not mean God's predeſtinated children, but all good Catholics: *ergo*, the ſame word, when uſed by Proteſtants, is to be underſtood as denoting all good Chriſtians." I deny the conſequence. Becauſe Papiſts are perverters of language, Scripture, common ſenſe and every thing that is good, it does not follow that Proteſtants ſhould be ſo too. 3. Neither does it follow, that the Church of Rome are predeſtinarians, becauſe the word elect occurs by chance in their public offices. Popiſh prieſts, when they mutter out the word elect, are (like ladies on ſome occaſions) to be underſtood by contraries: in which too many profeſſing Proteſtants, who ought to know better, are not aſhamed to imitate thoſe locuſts of the bottomleſs pit.

In farther oppoſition to the doctrines of predeſtination and perſeverance, you appeal to our baptiſmal office. Excellent as that office is, we have had ſome truly great and good men, who thought it not

not quite unexceptionable. But, for my own particular part (if I may, without preſumption, offer my own judgment), I know not of one ſyllable in the whole, which does not harmonize with thoſe doctrines. That part of it, on which you ſeem to lay the greateſt ſtreſs, is, where the Church appears to take the regeneration of the baptized for granted. From whence Arminians would endeavour to infer, that, ſince many baptized perſons perſiſt finally in ſin, and may be ſuppoſed to periſh at laſt, therefore the regenerate are not ſecured from abſolute apoſtacy.— That baptiſm is a typical regeneration, I grant: as alſo that it is the ordinance of initiation, whereby a perſon, whether infant or aduſt, is incorporated into the viſible Church, and entered on the liſt of Chriſtian profeſſors. From the matureſt conſideration of what our Church has delivered concerning the nature and effect of this ſacrament, it appears to me, that, in her judgment, the adminiſtration of baptiſm is very frequently attended with the true, real, renovating influences of the Holy Ghoſt: which influences being internal, ſpiritual, and inviſible, and conſequently not to be diſcerned by the baptizer; he is directed to acquaint the bye-ſtanders with the charitable hope of the Church, both in his ſubſequent addreſs to the ſponſors, and in his preſumptive thankſgiving to Almighty God. Yet, I can no where find, that the Church pretends to tie the regenerating grace of the ſpirit, to the bare adminiſtration of this ordinance: as if that infinitely glorious and abſolutely independent perſon always ſeconded the good intentions of the Church, by invariably crowning that rite with real regeneration. The Church * of Rome, indeed, bawls out, that every

* Si quis dixerit, per ipſa novæ legis ſacramenta ex opere operato non conferri gratiam, &c. anathema ſit. Concil. Trid. Seſſ. vi. Can. viii.

Si quis dixerit, in tribus ſacramentis, baptiſmo, ſcilicet, confirmatione, et ordine, non imprimi characterem in animâ, hoc eſt ſignum aliquod ſpirituale et indelibile, &c. anathema ſit. Ib. Canon ix.

ſacrament does, *ipſo facto*. confer grace *ex opere operato*, and curſes them that will not believe it; as alſo, that baptiſm impreſſes I know not what ſpiritual mark on the ſoul, even ſuch a mark as can never be effaced: which aſſertion ſhe likewiſe arms with a ſting in the tail; pronouncing them accurſed who deny it. But our own Church has nothing like this. On the contrary, ſhe poſitively defines a ſacrament to be "An outward and viſible ſign of an inward ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof." She adds, that "The outward, viſible ſign, or form in baptiſm," is "water, wherein," or wherewith, "the perſon is baptized in the name of the Father, &c." Baptiſm itſelf, therefore, is not regeneration, but a ſign or type of it: and is then only a proof of regeneration, when accompanied with "the inward and ſpiritual grace," which the Church does not affirm it always is. And, indeed, I ſhould wonder if ſhe had; ſince, if all baptized perſons were truly regenerate, chriſtendom would be a much better part of the world than it is. This inward and ſpiritual grace, of which baptiſm is the ſign and figure, is defined by our Church to conſiſt in "A death unto ſin, and a new birth unto righteouſneſs. For, being, by nature, born in ſin, and the children of wrath, we are hereby [i. e. by inward and ſpiritual grace, the laſt immediate antecedent] "made" [conſtituted and proved to be] "children of grace." Exactly coincident with our catechiſm, is our 27th article: "Baptiſm is not only a ſign of profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from others that be not chriſtened; but it is alſo a ſign of regeneration, or new birth, whereby, as by an inſtrument, they, that receive baptiſm rightly, are grafted into the Church, &c." I conclude from hence, that, in the judgment of the Church of England, baptiſm and internal regeneration (the former being,

being, ſimply conſidered in itſelf, only a ſign or ſymbol of the latter) are two diſtinct things; which, though they ſometimes go together (when the holy ſpirit pleaſes to make baptiſm the channel of his gracious influences), yet do not neceſſarily nor conſtantly accompany each other: and, therefore, the ſubſequent apoſtacy of ſome baptized perſons does not in the leaſt (as biſhop Burnet would infer, and you from him) ſhake the doctrine either of immutable predeſtination on God's part, or of infallible perſeverance on the part of the truly regenerate. But, you obſerve, page 109, that, "With regard to infants, the rubrick declares, it is certain by God's word, that children, which are baptized, dying before they commit actual ſin, are undoubtedly ſaved." I firmly believe the ſame. Nay, I believe more. I am convinced, that the ſouls of all departed infants whatever, whether baptized or unbaptized, are with God in glory. And I think my belief warranted by an authority which cannot err, Matt. xviii. 14.—— You have, therefore, no occaſion to lug in children by head and ſhoulders, page 110, and to aſk, with an air of inſult, where then is the "doctrine of abſolute, irreſpective predeſtination and reprobation, which would include children as well as adults?" I believe, that, in the decree of predeſtination to life, God hath included all whom he hath decreed to take away in infancy: and that the decree of reprobation has nothing to do with them.

Now we come to what you and others of your party repreſent as *monſtrum*, *horrendum*, *informe*, *ingens*, *cui lumen ademptum*: I mean, the doctrine of reprobation. Abſolute reprobation, you ſay, "Is no where taught in our articles, nor in the ſcriptures; but juſt the contrary." I, on the other hand, maintain, that it is plainly implied in our articles, and expreſsly aſſerted in the ſcriptures. Of the latter I ſhall ſay little here: but I cannot, in juſtice to the Church, omit a ſhort proof or two reſpecting the former. In

doing this, I muſt really be ſo unpolite as to hold up the 17th article to you, though I am ſenſible it is an article you have no great affection for. However, as it has received the ſanction of your own ſolemn ſubſcription, you are bound, both in honour, conſcience, and law, to ſtand or fall by the evidence it brings. "Predeſtination to life" [which implies, on the other hand, a predeſtination to death; otherwiſe the article is lame] "is the everlaſting purpoſe of God, whereby, before the foundations of the world were laid, he hath conſtantly decreed by his counſel, ſecret to us, to deliver from curſe and damnation thoſe [obſerve that reſtrictive word], whom he hath choſen in Chriſt out of mankind," [all mankind therefore were not choſen, but ſome were paſſed by: for if there was no decretive diſtinction in God's election, the elect could not be ſaid to be choſen out of mankind] "and to bring them by Chriſt" [and not the reſt, out of whom they were choſen], "to everlaſting ſalvation as veſſels made to honour." [There are, therefore, ſome veſſels not made unto honour]. In thus aſſerting everlaſting, perſonal, immutable election; the Church, tacitly, indeed, but virtually, and by neceſſary * conſequence, ſets her ſeal to the oppoſite doctrine of preterition: ſince there can be no choice, without a refuſal; no election of ſome, without a rejection of others; no partial admiſſion, without a partial excluſion. The Church, indeed, does not expreſsly ſay as much: but, from the premiſes ſhe has laid down, the concluſion follows as unavoidably as if ſhe had: and I defy all the ſophiſtry of man to affirm the premiſes, without admitting the concluſion. Election, without reprobation, cannot ſtand: it muſt have the other leg, or it will tumble down.—But I recur to the article: and ſhall begin where I left off. After aſſerting the decree of predeſtination unto life, and telling us what it is; the Church goes on to affirm, that this de-

* See Heylin's Life of Laud, p. 30. and Cambr. Tracts, 175.

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cree cannot be fruſtrated, but ſhall certainly have its accompliſhment, in the ſalvation of its objects, at the appointed time, and through the appointed means: "Wherefore they, which be endued with ſo excellent a benefit of God" [namely, with the excellent benefit of God's election and predeſtination to life], "be called" [and that not with a random call, but] "according to God's purpoſe, by his ſpirit working in due ſeaſon: [nor with a precarious, ineffectual call; but with ſuch a ſpiritual and internal call, as inſures the end for which it was vouchſafed; for] "They, through grace, obey the calling: they be juſtified freely: they be made ſons of God by adoption; they be made like the image of his only begotten Son Jeſus Chriſt: they walk religiouſly in good works;" [not only for a while, but to the end of their days; otherwiſe it would not be added] "and, at length, by God's mercy, they attain to everlaſting felicity:" [ſo that they, who do not eventually attain to everlaſting felicity, were never in the number of God's elect *.]

In the next place, this article proceeds, by way of practical improvement, to point out the moſt obvious uſes and abuſes of the doctrine of predeſtination. 1. Its uſes. "As the godly conſideration of predeſtination and our election in Chriſt is [1.] full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the ſpirit of Chriſt, mortifying the works of the fleſh and their earthly members, and drawing up their mind to high and heavenly things; as well becauſe [2.] it doth greatly eſtabliſh and confirm their faith of eternal ſalvation to be enjoyed through Chriſt, as becauſe [3.] it doth fervently kindle their love towards God;" [now follow the abuſes of it] "So, for curious and carnal perſons, lacking the ſpirit of God" [i. e. the reprobrate, who are deſcribed in Scripture, (Jude 19.) under this very

* See a moſt remarkable conceſſion of Heylin's. (Life of Laud, p. 29.)

character of not having the ſpirit], " to have continually before their eyes the ſentence of God's predeſtination, is a moſt dangerous downfall; whereby the devil doth thruſt them either [1.] into deſperation, or [2.] into wretchleſſneſs of moſt unclean living, no leſs perilous than deſperation." The article, then, plainly ſpeaks of two diſtinct ſorts or perſons; the elect, and the non-elect. With regard to the converted elect, the conſideration of their predeſtination in Chriſt fills them with ſweet, pleaſant, and unſpeakable comfort; it greatly eſtabliſhes and confirms their faith; and doth fervently kindle their love towards God: which love is the never-failing ſource of all good works. But, with regard to the others, the article expreſsly declares God's predeſtination to be a ſentence; and a diſmal ſentence it is, to ſuch: the contemplation of which ſerves to thruſt them into deſperation and unclean living. Never was any eccleſiaſtical deciſion a more exact uniſon with Scripture. Who can read this 17th article, and not be reminded of that paſſage in the apoſtle, 1 Pet. ii. 8, 9?

The article cloſes with two wiſe and uſeful cautions; " furthermore, we muſt [1.] receive God's promiſes in ſuch wiſe, as they be generally ſet forth in holy Scripture: and [2.] in our doings, that will of God is to be followed, which we have expreſsly declared unto us in the word of God." Two propoſitions theſe, which every Calviniſt allows; and the latter of which, by the bye, is evidently formed on the Calviniſtic diſtinction of the divine will into ſecret and revealed.

But you ſtill wage war againſt the import of the word elect. Hence, page 112, you ſerve up the *crambe repetita* again, and will have it that " the elect and choſen of God are, all good Chriſtians." You have given us to underſtand before, that God the Son redeemed, and God the Holy Spirit ſanctifies, none but good Chriſtians; as if the effect went

went before the cauſe: and now (if your definition has any meaning at all), you would inſinuate again, that God the Father does not elect and chuſe men, until they become good: and then, I ſuppoſe, if they loſe this goodneſs (for, upon Arminian principles, it is a very ſlippery thing), they are preſently caſhiered and un-choſe: but, if their free-will ſhould once more yield itſelf ſo pliable, as to grow good again, they are re-elected anew: and, perhaps, after they have been, in the courſe of a few years, elected and un-elected, redeemed and un-redeemed, ſanctified and un-ſanctified, born again and un-born, ſome hundreds of times: theſe "elect and choſen of God, theſe good Chriſtians," may (for it is all a chance) periſh and go to hell at laſt. A very ſuitable repreſentation, this, of the God who changeth not, and of the everlaſting covenant which is ordered in all things and ſure! "The elect and choſen of God are, all good Chriſtians:" invert the propoſition, and you will advance a certain truth: "all good Chriſtians," thoſe that are renewed, and ſanctified in the ſpirit of their minds by divine grace, "are the elect and choſen of God;" known and diſcovered to be his choſen, by the grace which he hath given them. I am ſure, St. Paul repreſents, ſanctification, not as a cauſe or condition of election, but as a fruit, effect, and one ſubordinate end of it: according as he hath choſen us in him [in Chriſt] before the foundation of the world, [not becauſe we were, or he foreſaw we would be, "good Chriſtians," but that] we ſhould be holy and without blame before him in love: having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, Eph. i. 4, 5. I wiſh you would read what biſhop Fell obſerves on this paſſage: the teſtimony of that learned and worthy biſhop of Oxford might be a means of making you ſee the abſurdity, as well as impiety, of turning the goſpel plan upſide-down, by bottoming God's

God's decrees on any qualification (whether actual or foreſeen) in the creature. You go on, (ibid.) "Chriſt's ſheep are they who hear his voice, and follow him, and abound in good works." We all grant that his ſheep, or his elect, "hear his voice" ſooner or later, in effectual calling; that they are made to "follow him" in the regeneration, "and abound in good works," from the genuine principles of faith and love. But then we aſſert, with the Scripture, and conformably to the doctrine of our Church, that this ſanctification of them is not the cauſe of their being his ſheep and his choſen, but proofs, marks, and evidences of their having been ſo from everlaſting. Our Lord himſelf, John x. ſtyles the elect his ſheep, previouſly to their hearing his voice: My ſheep hear my voice, &c. they do not hear it, in order to their becoming his ſheep, but hear it as ſuch, and becauſe they were ſuch. So, verſe 16, the elect, even while unregenerate, and who had not yet heard his voice, are termed his ſheep;—And other ſheep I have, which are not of this [of the Jewiſh] fold; them alſo I muſt bring, and they ſhall hear my voice: according to what he ſays, elſewhere, All that the Father giveth me, ſhall come unto me. He tells the reprobate Jews, chap. x. Ye believe not, becauſe ye are not of my ſheep, i. e. in the number of my elect. But if the word ſheep does not ſignify elect perſons, but good Chriſtians; the ſenſe of our Lord's declaration would be this, "Ye are not believers and good Chriſtians, becauſe ye are not believers and good Chriſtians!"

As you will not let the word elect have fair play for itſelf; the word Church muſt, it ſeems, come in for a ſhare of the ſame fate, p. 112. "The Church, in Scripture, ſignifies the whole body of Chriſtians, of which Chriſt is the head." Do you mean the viſible, or the inviſible Church? If the viſible, it does moſt certainly conſiſt of the whole body of profeſſing Chriſtians, of whom Chriſt is the acknowledged

ledged head. But, if you mean the invisible Church (that Church, which Christ loved, and for which he gave himself unto death, Eph. v. 25.) your definition is much too vague and lax: this Church being συνεκλεκτη, co-elect with Christ, and ordained to grace and glory through him; the Church of the first-born, who are enrolled in heaven, Heb. xii. and whose names are, from before the foundation of the world, in the Lamb's Book of Life, Luke x. 20. Phil. iv. 3. Rev. xvii. 8. The constituent members of this invisible Church, when brought to the knowledge of Christ by effectual calling, and added to the visible fold, are, in Scripture, the true εκκλησια, or the company of men called out of the world, and gathered in from among mankind: so that, during their abode on earth, they are a kingdom within a kingdom, as being not only subjects of the kingdom of Providence (which they were before, in common with the rest), but likewise exalted to be subjects of the kingdom of grace, which all mankind are not.

I could wish, sir, that you had observed some regular plan, in your handling of the points in debate. Instead of this, the method, you observe, is as rambling and embarrassed, as the system, you have embraced. Your performance had been less intricate and confused, if you had reduced it to some order, and delivered all you had to say on predestination, free-will, and final perseverance, under each of those heads respectively, without running them one into another. For want of this, I am forced to follow you through your various windings, and measure back the ground already trod, by perpetually reverting to the same subjects.—— After giving us your definition of the word Church, you recur to the doctrine of universal redemption: which you aver to be taught by our homilies. That the Church, when treating of Christ's sacrifice and death, does not always, in so many words, expressly limit redemption to the elect only; is no argument of her holding the

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abſurd doctrines of a random ſalvation, and of redemption without a plan. It is her own ſtated rule, and a very juſt one, that "The promiſes of God are to be received in ſuch wiſe, as they be generally ſet forth in holy Scripture." This rule ſhe has generally followed, and in it we follow her too; and aſſert, *pleno ore*, that "God ſo loved the world," i. e. Gentiles as well as Jews, "that he gave his only begotten Son, to the end that whoſoever believeth in him, ſhould not periſh, but have everlaſting life." The queſtion, then, between the Arminians and us, is, not, whether all true believers ſhall be ſaved; for we hold that as a certain truth: but, whether ſaving faith (which always works by love) is of man's acquiſition, or of God's operation.

Now, again, for perſeverance, p. 118. "The 16th article teaches, that, after we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin: and that deadly ſin is here meant, appears from the beginning of the article. It follows, that, by the grace of God, we may riſe again: which plainly implies, that we alſo may not riſe again." Pray, ſir, let the article ſpeak for itſelf. The title of it runs thus, "Of ſin after baptiſm:" and the article itſelf is as follows; "Not every deadly ſin, wilfully committed after baptiſm, is ſin againſt the Holy Ghoſt, and unpardonable. Wherefore, the grant of repentance is not to be denied to ſuch as fall into ſin after baptiſm. After we have received the Holy Ghoſt" [i. e. after we have been baptized, as the words, immediately preceding, explain it] "we may depart from grace given," &c. The concluſions, to be inferred from this article, are, 1. That it treats of ſins committed, not after ſpiritual and internal regeneration, but ſimply, after baptiſm. 2. That, it is probable, ſome common, reſtraining influences of the ſpirit may uſually be vouchſafed to the recipients of this ordinance: but ſtill, theſe influences do not, for any thing the article ſays, amount to

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real regeneration: conſequently, it has nothing to do with the doctrine of final perſeverance, which relates to the truly regenerate, and to them only. 3. The departure from grace given, of which the article makes mention, is only ſimply ſtiled a departure, without declaring that departure to be either total or final: conſequently, it does not at all affect the preſent argument. 4. The whole apparently relates, not to matters of ſpiritual grace, but to eccleſiaſtical cenſures and the exerciſe of Church diſcipline. If, for example, a member of the Church be under excommunication for ſome atrocious crime committed, or for ſome public ſcandal given, after baptiſm; the Church, upon ſuch a perſon's open repentance, is to accept of his ſubmiſſion, and recall her cenſures: as appears, not only from the main drift of the article, but, in particular, from thoſe words of it, "The grant of repentance is not to be denied to ſuch, as fall into ſin after baptiſm." Hence, this article, 5. Expreſsly condemns the ſeverity of the old *Novatians*; who held, that ſuch baptized perſons, as had fallen away in perſecuting times, were for ever to be excluded from the communion of the Church. 6. It follows, from the article, that they are no leſs to be condemned, who would ſet up for ſinleſs perfection; and that, 7. Baptized perſons and profeſſing Chriſtians are liable to fall into ſin, and may, by grace, recover and riſe again. All which is very true, and doubted of by no Calviniſt within the ſphere of my acquaintance. —Biſhop Burnet would gladly enough have caught at this article, in proof of the ſaints apoſtacy, had the article itſelf looked at all that way. But he ſaw it did not, and therefore explains it in a manner, very different from the gloſſes and perverſions, with which Dr. Nowell would darken it. Surely, the cauſe muſt be very weak, which, in ſo able an hand as yours, is ſo feebly and ſo unfairly ſupported! Why ſhould you labour, ſo ardently, to make

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the Church contradict herſelf? In the 17th article, as I obſerved before, the elect are expreſsly ſaid, to be "Juſtified, called, conformed to the image of Chriſt, to walk religiouſly in good works, and, at length, to attain to everlaſting felicity:" but how could they be ſaid to actually attain to everlaſting felicity, if all or any of them might periſh by the way?

Nor do our homilies run counter to our articles. Your citations from the former, only prove theſe five things; 1. That the regenerate are not, in this life, impeccable. 2. That, without carefulneſs and circumſpection, the moſt advanced in grace may not only ſin, but even ſin grievouſly. 3. That the ſpiritual life of the ſoul muſt be cheriſhed, and kept up, by a diligent and humble attendance on the ſeveral means of grace. 4. That good works and holy obedience are the inſeparable effects of true faith; and, 5. That all hope of intereſt in Chriſt, and expectation of ſalvation by him, are vain and groundleſs, unleſs we prove ourſelves his children, by walking as he walked.

Laſtly, We come to the doctrine of juſtification by faith. On this important ſubject, you deliver your judgment as follows; page 123, "We all hold, that we are juſtified freely by God's grace: that there is no merit in good works: that we are not to place our dependance, or reſt our plea, on any works that we have done or can do; but only on the mercy of God, and the merits of our Redeemer." And again, page 124, "We hold, as well as you, that juſtification is the act of God alone, conferred on us freely, by his grace: that our own good works have no proper efficiency in the act of our juſtification; have no worth or merit in them: that we have all ſinned and come ſhort of the glory of God, and can be juſtified and ſaved only by faith," which faith you immediately define to be, "a reliance on the mercies and merits of Chriſt." After giving us ſuch a confeſ-

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ſion of your faith, who could have imagined that you would, almoſt in the ſame breath, blow down the whole fabric? by ſaying, page 123, "On the other hand, I ſhould hope, that all, who believe the goſpel, would agree, that good works are the neceſſary condition both of our juſtification and ſalvation." How! juſtified and ſaved only by faith, and yet, good works the neceſſary condition both of our juſtification and ſalvation! which ſoever of theſe two propoſitions is right, one of them muſt be wrong; becauſe two contradictory aſſertions cannot be both true. If faith be, as you ſay it is, neither more nor leſs than a reliance on the mercies and merits of Chriſt, and we are juſtified and ſaved by faith only; it follows, that good works cannot poſſibly be the neceſſary condition of our juſtification and ſalvation.

To tell you plainly, ſir, the doctrine of the Scriptures, and of our Church, is: that juſtification itſelf conſiſts in God's eſteeming and counting us righteous: that he thus eſteems and counts us righteous, neither for our faith, nor for our works, nor for both of them together; but ſolely and entirely on account of Chriſt's ſacrifice and obedience imputed to us freely and fully: that the ſacrifice and obedience of Chriſt, as the alone matter of our juſtification are to be received, embraced, and reſted upon by faith only, which faith is the gift of God: and, that this faith, thus divinely given and wrought in the ſoul by the Holy Ghoſt, is lively, active and purifying; having its fruit unto holineſs, and the end everlaſting life.—Sanctification, then, and good works, are not conditions of, but conſequences reſulting from, intereſt in Chriſt and acceptance with God: not antecedent requiſites, *à priori*, in order to our being juſtified; but ſubſequent evidences, *à poſteriori*, of our being ſo. Hence, our excellent Church puts juſtification before good works, and makes good works follow juſtification. In her 11th article, ſhe treats

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of juſtification; and then, in the 12th, conſiders good works.

ARTICLE XI. "*Of the juſtification of man.*

"We are accounted righteous before God, only for the merit of our Lord Jeſus Chriſt, by faith, and not for our own works or deſervings. Wherefore, that we are juſtified by faith only, is a moſt wholeſome doctrine, and very full of comfort: as more largely is expreſſed in the homily of juſtification."

If works, if all works of our own, of every ſort, and in every point of view, are not, here, totally excluded from having any thing to do with juſtification, *à parte ante*; there is no ſuch thing as meaning in language. Yet our reformers, in the next article, ſpeak, if poſſible, clearer ſtill: and, as if they thought it not enough, ſimply to exclude works from having the leaſt hand in any part of our juſtification; go on to acquaint us, that, until men actually are juſtified, they cannot ſo much as do a good work: good works being the effect and fruits, of which juſtification, previouſly received, is itſelf the ſource and cauſe. And, if juſtification itſelf is the cauſe of good works, then good works cannot poſſibly be either the cauſe or condition of juſtification; becauſe cauſes and conditions neceſſarily precede that, which they are the cauſes and conditions of.

ARTICLE XII. "*Of good works.*

"Albeit, that good works, which are the fruits of faith, and follow after juſtification, cannot put away our ſins, and endure the ſeverity of God's judgment; yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out, neceſſarily, of a true and lively faith: inſomuch that, by them, a lively faith may be as evidently known, as a tree diſcerned by the fruit."

Hence I conclude, that, if we are juſtified, or accounted righteous before God, only for the merit of

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our Lord Jeſus Chriſt received by faith; and if good works themſelves are the fruits of faith, and follow after juſtification; then good works cannot, in the very nature of things, go before juſtification, any more than fruit can exiſt, prior to the tree, that bears it; or an effect can be wrought, antecedently to the cauſe that produces it. Has the determination of our own Church any weight with her members? If it has, they muſt and will acknowledge, that good works do not precede juſtification; and, conſequently, cannot be (as Papiſts and Arminians pretend) a condition, without which God will not juſtify. The good works, which he has ordained for us to walk in, ſucceed and follow upon juſtification *ex poſt facto*; as marks and evidences of our being already in a juſtified ſtate.—But our reformers foreſaw, that ſome would probably aſk, "Since juſtification is not, in any ſenſe whatever, founded upon good works; but, on the contrary, all good works flow from juſtification; and theſe, flowing from it, can never be the ſource of that, from which themſelves iſſue as the ſtream; what are we to think of thoſe works, which are done prior to this juſtification by faith?" To an enquiry of this ſort, the next article returns ſuch an anſwer, as effectually clinches the nail, and lays the axe to the very root of legal, conditional juſtification: declaring, that no works whatever, done by us before juſtification, are pleaſing to God; and by conſequence, that no man can, directly or indirectly, be juſtified by works of his own. It being, of all abſurdities, the abſurdeſt, to imagine, that thoſe ſinful works, with which God is actually diſpleaſed, ſhould be conditions of obtaining his favour, or recommend us to his acceptance.

ARTICLE XIII. "*Of works done before juſtification.*

"Works done before the grace of Chriſt, and the inſpiration of his ſpirit, are not pleaſant to God;

foraſmuch as they ſpring not of faith in Jeſus Chriſt, &c."

With theſe deciſions, our homilies are perfect uniſons. Witneſs the following citation, which being extremely important, moſt judiciouſly worded, and as pertinent to the ſubject, as if it had been purpoſely drawn up againſt Dr. Nowell; I requeſt the reader to peruſe it ſlowly, and to weigh it with the moſt careful attention. "Theſe works" [namely, ſuch as are becoming of "new creatures in Chriſt"] "the apoſtle calleth good works; ſaying, we are God's workmanſhip, created in Chriſt Jeſus to good works, which God hath ordained that we ſhould walk in them. And yet his meaning is not by theſe words to induce us to have any affiance, or to put any confidence in our works, as by the merit and deſerving of them to purchaſe to ourſelves and others remiſſion of ſin, and ſo conſequently everlaſting life: for that were mere blaſphemy againſt God's mercy, and great derogation to the blood-ſhedding of our Saviour Jeſus Chriſt. For it is of the free-grace and mercy of God, by the mediation of the blood of his Son Jeſus Chriſt, without merit or deſerving on our part, that we are reconciled and brought again into his favour, and are made heirs of his heavenly kingdom. Grace, ſaith St. Auguſtine, belonging to God, who doth call us: and then hath he good works, whoſoever received grace. Good works then, bring not forth grace, but are brought forth by grace. The wheel (ſaith he) turneth round, not to the end that it may be made round; but, becauſe it is firſt made round, therefore it turneth round. So no man doeth good works to receive grace by his good works, but becauſe he hath firſt received grace, therefore, conſequently, he doeth good works. And in another place, he [St. Auſtin] ſaith: good works go not before, in him which ſhall afterwards be juſtified; but good works do follow after, when a man is, firſt, juſtified.

juſtified *. St. Paul therefore teacheth, that we muſt do good works, for divers reſpects, 1. To ſhew ourſelves obedient children to our heavenly Father, &c. 2. For that they are good declarations and teſtimonials of our juſtification. 3. That others, ſeeing our good works, may the rather by them be ſtirred up and excited, &c." Homily of faſting. Part 1.

Good works, therefore, being the effects of juſtification, cannot be the cauſe of it: any more than the volubility of a wheel is the cauſe of its rotundity. A wheel rolls, not in order to be made round, but in conſequence of being already ſo; in like manner, men do good works, not in order to be juſtified; but in conſequence of being juſtified already.——On this grand, fundamental Church of England principle, the doctrine of conditional juſtification is the groſſeſt of contradictions. For (ſuffer me to repeat the important remark) if no good works whatever can be done, before juſtification; it is abſolutely impoſſible that juſtification ſhould be at all ſuſpended on good works: for then juſtification would be ſuſpended on a non-entity. How, ſir, can thoſe good works be the condition of my juſtification, not one of which can have any exiſtence until I am juſtified! Your aſſertion therefore, page 124. "That good works, though imperfect and worthleſs, are yet required by God as neceſſary terms, qualifications, and conditions, both of our juſtification and ſalvation," is flatly giving the lie, not only to Scripture, but to every article and homily of our Church upon the ſubject. Let me likewiſe obſerve, by the way, that as, on the one hand, you extol good works too high, in repreſenting them as conditions of juſtification; ſo, on the other, you ſink them as

* Hence it appears, that St. Auſtin's famous adage, bona opera non præcedunt juſtificandum, ſed ſequuntur juſtificatum: is, by its inſertion into the above homily, become an article of our faith, which every ſon of the Church profeſſes to hold, and to which every miniſter of it has ſubſcribed with his own hand.

much too low, in preſuming to call them worthleſs. Works reſulting from grace, and wrought with a view to glorify God, deſerve a better epithet, than that of worthleſs. Had a Calviniſt ſtiled them ſo, you would have ſet him down at once for an Antinomian: and not without reaſon. Good works, though imperfect, are yet very far from being worthleſs things. Seeing, as the above homily juſtly obſerves, they are proofs of our obedience to God, teſtimonies of our juſtification, and conducive to the edification of our fellow Chriſtians. We Calviniſts value ſanctification and good works, as the writings of our heavenly eſtate: which, though they have no hand in procuring the eſtate itſelf (for that is already done, by the precious merits of the ſole Mediator between God and man), yet prove that the eſtate is our's through the free grace of God and the alone righteouſneſs of Chriſt.—Good works, therefore, though no part of our dependence, nor any condition of our preſent or everlaſting acceptance, are ſtill by no means worthleſs, as you have contemptuouſly, and inconſiſtently with your own plan, ventured to ſtyle them. However worthleſs you may affect to deem them, woe be to you and me, if we are eventually found without them.

I have now, ſo far as the Church of England is properly concerned, touched on the moſt material parts of your pamphlet: and am of opinion, for my own part, that your deſign is not very happily executed, nor your objections very ſolidly founded. I really think, upon a review of the whole, that you have no great reaſon to ſing *Te Deum*, for your imaginary triumph over the doctrines of the reformation. Yet is it matter of lamentation, that you ſhould even have attempted to ſubvert them; and that the Church ſhould receive any blow, how ſlight ſoever, from ſo reſpectable an hand. You have been fighting againſt thoſe very truths, which, when you received ordination, you, on your knees, was ſolemnly

ſolemnly commiſſioned to defend; and which, previous to that ſolemnity, you had ratified as your own belief, by the deliberate ſubſcription of your name. Form to yourſelf, the idea of an Engliſh officer, who, falſe to the cauſe and ſervice of his Britannic Majeſty, ſhould, ungratefully and perfidiouſly, endeavour to promote the intereſt of the French king, at the very time that he wears the regimentals, and receives the pay, of his own lawful ſovereign. Very pertinent to the preſent argument, is that expoſtulation of the great Dr. South: "To be impugned from without, and betrayed from within, is, certainly, the worſt condition, that either Church or ſtate can fall into: and the beſt of Churches, the Church of England, has had experience of both. It had been to be wiſhed, and, one would think, might very reaſonably have been expected, that, when Providence had took the work of deſtroying the Church of England, out of the Papiſts hands, ſome would have been contented with her preferments, without either attempting to give up her rites and liturgy, or deſerting her doctrine: but it has proved much otherwiſe *." It has, indeed. How much farther God will ſuffer us to fall, is beſt known to him that knows all things. I only wiſh, that "we may not part with one thing after another, till we have nothing left." How wide a difference there is, between the doctrine of the Church, and that of ſome churchmen (as Dr. South well diſtinguiſhes), will appear yet plainer, by the following extracts from a book, which, I fear, is ſubſcribed by too many who have never read it: I mean, the homilies of our eſtabliſhed Church. Let theſe decide, whether Calviniſts or Arminians beſt deſerve the name of churchmen.

I. Concerning predeſtination, as it reſpects Chriſt the Mediator, our Church delivers herſelf thus: "When the fullneſs of time was come, that is, the

* Preface to his Animadverſions on Sherlock, 1693.

perfection and course of years appointed from the beginning; then God, according to his former covenant and promise, sent a Messias." Hom. on the nativity, p. 243 *.

Again, "Remember that ye be bought from your vain conversation, and that your freedom is purchased neither with gold nor silver, but with the price of the precious blood of that innocent Lamb, Jesus Christ, which was ordained to the same purpose before the world was made." Hom. on the resurrection, p. 266.

Of predestination, as it respects mankind, I find as follows:

"When God had chosen to himself a peculiar and special people, from amongst all other nations that knew not God,—he gave unto them certain ordinances, &c." Hom. against idolatry, p. 104. This refers to the ancient Jews. Let us now hear what is said, concerning the Christian Church: "The true Church is an universal congregation or fellowship of God's faithful and elect people: built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone." Hom. for Whitsunday, p. 283.

"Let us only trust to be saved by his death and passion, and to have our sins clean washed away through his most precious blood; that in the end of the world, when he shall come again to judge both the quick and the dead, he may receive us into his heavenly kingdom, and place us in the number of his elect and chosen people." Hom. 2. on the passion, p. 261.

Once more: "God of his mercy and special favour towards them, whom he hath appointed to everlasting salvation, hath so offered his grace especially, and they have so received it fruitfully, that although, by reason of their sinful living outwardly,

* My edition of the Homilies, is that printed in 1673.

wardly, they ſeemed, before, to have been the children of wrath and perdition; yet now, the ſpirit of God mightily working in them, they declare, by their outward deeds and life, in the ſhewing of mercy and charity (which cannot come, but of the ſpirit of God, and his eſpecial grace) that they are the undoubted children of God, appointed to everlaſting life. And ſo, as, by their wickedneſs and ungodly living, they ſhewed themſelves according to the judgment of men, which follow the outward appearance, to be reprobates and caſtaways; ſo now, by their obedience unto God's holy will, and by their merciful and tender pity (wherein they ſhew themſelves to be like unto God, who is the fountain and ſpring of all mercy) they declare openly and manifeſtly to the ſight of men, that they are the ſons of God, and elect of him unto ſalvation." Hom. 2. on alms-deeds, p. 235, 203. Hence, it is clearly the doctrine of our Church, 1. That there are ſome perſons elect, choſen, and appointed of God to everlaſting life. 2. That this his choice of them, and their ſubſequent regeneration, are founded on his own mercy and ſpecial favour towards them. 3. That the elect, even before they are converted and ſanctified, are not, in reality, objects of God's hatred, but only ſeem to be ſuch, in the judgment of men. 4. That the converſion of the elect is wrought by God's eſpecial grace, and by his ſpirit mightily working in them. 5. That ſanctification and good works are (not the cauſes and conditions of election, but) the marks, proofs, evidences and conſequences of it; whereby the regenerate declare openly and manifeſtly, that they are the undoubted children of God, appointed to everlaſting life, and elect of him unto ſalvation.

Nor is our Church ſilent as to that other branch of God's decree, commonly called reprobation.— "Chriſt himſelf, the prophets before him, the apoſtles after him, all the true miniſters of God's

holy word, yea, every word in God's book, is, unto the reprobate, the ſavor of death unto death." Hom. 2. on certain places of Scripture, p. 228. And, elſewhere, more roundly ſtill: God "will have none in council with him, nor any to aſk the reaſon of his doing: for he may do what liketh him, and none can reſiſt him. For he worketh all things, in his ſecret judgment, to his own pleaſure; yea, even the wicked to damnation, ſaith Solomon." Rogation, 1 Hom. p. 289.

Intimately connected with (and, indeed, ſolely founded upon) predeſtination, is the doctrine of abſolute Providence: concerning which latter, the Church thus ſpeaks: "Epicures they be, that imagine, that he" (God) "walketh about the coaſts of the heavens, and hath no reſpect of theſe inferior things, but that all theſe things ſhould proceed either by chance, or at adventure, or elſe by diſpoſition of fortune; and God to have no ſtroke in them. What other thing is this to ſay, than, as the fool ſuppoſeth in his heart, there is no God?" Rogation, 2 Hom. p. 293.

II. With regard to the extent of redemption, our Church expreſsly declares, that Chriſt "Is the high and everlaſting prieſt, who hath offered himſelf once for all upon the altar of the croſs, and, with that one oblation, hath made perfect for evermore them that are ſanctified." Hom. 1. of ſalvation, p. 10. More minutely ſtill: "The end of his coming, was, to ſave and deliver his people." Hom. on the nativity, p. 247. Again, "Chriſt put himſelf between God's deſerved wrath and our ſin; and rent that obligation, wherein we were in danger to God, and paid our debt. Our debt was a great deal too great for us to have paid; and without payment, God the Father could never be at one with us. Neither was it poſſible to be looſed from this debt, by our own ability. It pleaſed him therefore, to be

the payer thereof, and to diſcharge us quite." Hom. 1. on the paſſion, p. 249, 250. Hence it appears, that in the opinion of our Church, Chriſt did not lay down his life, to put men into a ſalvable ſtate, and render their ſalvation barely poſſible; but, actually and abſolutely, ſecured the diſcharge of thoſe he redeemed, and, indeed, it would have been no redemption, without this. Chriſt is here ſaid to have poſitively paid our debt, and to have ſo paid it, as to diſcharge us quite. Seems it not, therefore, to flow from theſe premiſes, that the ſpiritual debts of thoſe who ſhall be condemned in the laſt day, were not paid by him? for, if they were, how can it come to paſs, that ſome of thoſe very perſons ſhall be thrown into priſon, and there tormented, whoſe debts have been really paid to the uttermoſt farthing? Will not the Judge of the whole earth do right? Is it conſiſtent with our ideas of juſtice, that God the Father ſhould demand double payment of the ſelf-ſame debts, by charging ſin firſt to the ſurety's account, and then to the ſinner's afterwards? Chriſt, ſays our homily, diſcharged us quite: but can ſuch perſons be ſaid to be quite diſcharged, on whom divine Juſtice hath ſtill an unſatisfied claim, and againſt whom the debt-book is yet uncroſſed, and for whom penal vengeance is laid up in ſtore? Upon theſe two correlative ſuppoſitions, 1. That the death of Chriſt was a vicarious puniſhment; and, 2. that it was a proper, real, adequate atonement for ſin (both which are the avowed doctrines of our Church); either univerſal ſalvation, or a limited redemption, muſt neceſſarily follow. But the Church does not hold univerſal ſalvation; therefore, you muſt either grant, that ſhe contradicts her own fundamental principles, or, that ſhe believes redemption to be only co-extenſive with election.— There is, I apprehend, but one way, to elude the force of this argument; and that is, fairly and above-

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board, to take refuge in * Socinianiſm (as the great Grotius at length unhappily did) by denying that Chriſt died as our ſubſtitute, and in our room and ſtead. But this refuge is attended with ten thouſand times worſe conſequences, than either the doctrine of unlimited ſalvation, or that of partial redemption. The Arminian ſalvo, that "Chriſt died for us, only to put us into a capacity of being ſaved if we are willing to cloſe in with certain terms offered;" leaves the matter every jot as embarraſſed as it found it. Since, it can never, with any colour of reaſon, be ſuppoſed, that he would aſcertain the end, without ſecuring the means; for that would be doing juſt nothing at all. He cannot be ſaid to have purchaſed ſalvation for any, for whom he did not likewiſe obtain thoſe influences of ſaving grace, without which, final ſalvation cannot be had; nor am I able to conceive, how a Being of infinite wiſdom, would actually pay down a price of infinite value, and yet leave it quite uncertain, whether the purchaſed bleſſing ſhould be enjoyed by thoſe for whom he bought them. This will ſtill appear more unlikely (or rather impoſſible), if we take his fore-knowledge into the account. Would he (with the deepeſt reverence be it aſked) ſhed his ineſtimably precious blood for thoſe perſons, who, as himſelf knew at that very time he did it, would certainly reject the redemption wrought? If he did not foreknow this, what becomes of his deity? If he did foreknow it, and yet died for ſuch, it was, in effect, redeeming them unto greater condemnation: and then, redemption (ſo far as theſe perſons are concerned) can hardly be conſidered as an act of mercy. For my own part, theſe and ſimilar conſiderations ſtrike me ſo ſtrongly, that I find myſelf obliged, by dint both

* The alliance between Socinianiſm and Arianiſm, is evident from the confeſſion of an Arminian divine; Tindal; Cont. of Rap. vol. 15. p. 237. note *a*. Alſo Biogr. Dict. vol. 10. p. 404.

of

of rational and Scripture evidence, to believe, that Chriſt actually and infallibly ſecured the ſalvation of every individual for whom he died: that repentance, faith, and holineſs are wrought in thoſe he hath ranſomed; and that God giveth grace and glory to all them, for whom he gave his Son.—This train of reaſoning is not a little countenanced, by the following paſſage in another of our homilies. "Now it followeth to have, with this knowledge, a ſure and conſtant faith, not only that the death of Chriſt is available * for the redemption of all the world, for the remiſſion of ſins, and reconciliation with God the Father; but alſo that he hath made, upon the croſs, a full and ſufficient ſacrifice for thee, a perfect cleanſing of thy ſins: So that thou mayeſt ſay, with the apoſtle, that he loved thee, and gave himſelf for thee." Hom. on the ſacrament, p. 272. But, if Chriſt loved all men, and gave himſelf for every individual of mankind, he muſt of courſe have loved me, and gave himſelf for me: conſequently, this aſſured faith, of his being my lover, my ſacrifice, and my Saviour in particular, could not, upon the principle of univerſal redemption, be ſo high and diſtinguiſhing a privilege, as the homily here repreſents it. Upon the whole, when the homilies appear to ſpeak of redemption as general, it ſeems but fair to underſtand them, rather in an indefinite, than in a ſtrictly unlimited ſenſe. Such a declaration, as this that follows, ſhould be looked upon as explanatory of the Church's meaning in other places, where the reſtriction is not ſo expreſsly laid down: Chriſt "was obedient even to the very death, the death of the croſs. And this he did, for us all that believe." Firſt homily on the paſſion, p. 250.

* That is, of ſufficient value: which it moſt certainly is. But availableneſs, or intrinſic ſufficiency, is one thing; intentional and actual efficacy is another. The argument, *à Potentia ad Actum*, concludes nothing.

III. Man's

III. Man's exceeding depravation by nature, and total inability as to ſpiritual good, are largely and ſtrongly aſſerted in our homilies. "The Holy Ghoſt, in writing the holy Scriptures, is in nothing more diligent, than to pull down man's vain glory and pride; which of all vices, is moſt univerſally grafted in all mankind, even from the firſt infection of our firſt father Adam." Firſt homily on the miſery of man, p. 6.

"St. Paul, in many places, painteth us out in our colours, calling us the children of the wrath of God when we be born: ſaying alſo, that we cannot think a good thought, of ourſelves; much leſs can we ſay well, or do well, ourſelves." *Ibid.* p. 8.

"We be, of ourſelves, of ſuch earth as can bring forth but weeds, nettles, brambles, briars, cockles, and darnel. Our fruits be declared in the 5th chapter to the Galatians. We have neither faith, charity, hope, patience, chaſtity, nor any thing elſe that good is, but of God; and therefore theſe virtues be called there, the fruits of the Holy Ghoſt, and not the fruits of man." Second homily on ditto, p. 9.

"Of ourſelves, and by ourſelves, we have no goodneſs, help, nor ſalvation: but, contrariwiſe, ſin, damnation, and death everlaſting. Which, if we deeply weigh and conſider, we ſhall the better underſtand the great mercy of God, and how our ſalvation cometh only by Chriſt; for, in ourſelves (as of ourſelves), we find nothing whereby we may be delivered from this miſerable captivity, into the which we were caſt, through the envy of the Devil, by breaking of God's commandment in our firſt parent Adam. We are all become unclean, but we all are not able to cleanſe ourſelves, nor to make one another of us clean. We are by nature the children of God's wrath, but we are not able to make ourſelves the children and inheritors of God's glory. We are ſheep that run aſtray, but we cannot of our own

own power come again to the ſheep-fold; ſo great is our imperfection and weakneſs." *Ibid.* p. 10.

"St. Ambroſe concludeth in a few words, ſaying, he that by nature would withſtand vice, either by natural will, or reaſon, he doth in vain garniſh the time of this life, and attaineth not the very true virtues." Firſt homily on good works, p. 28.

Theſe ſentences (good people), unto a natural man, ſeem mere abſurdities, contrary to all reaſon. For, a natural man, as St. Paul ſaith, underſtandeth not the things that belong to God: neither can he, ſo long as old Adam dwelleth in him." Second homily on certain places of Scripture, p. 225.

"God therefore, for his mercy's ſake, vouchſafe to purify our minds, through faith in his Son Jeſus Chriſt, and to inſtil the heavenly drops of his grace into our hard ſtony hearts to ſupple the ſame." *Ibid.* p. 229.

"Let us, throughout our whole lives, confeſs all good things to come of God, of what name or nature ſoever they be: not of theſe corruptible things only, but much more of all ſpiritual graces behovable for our ſoul." Second rogation homily, p. 226.

"If any gift we have, wherewith we may work to the glory of God, and profit to our neighbour, all is wrought by his own and ſelf-ſame ſpirit, which maketh his diſtributions peculiarly to every man as he will." Third rogation homily, p. 299.

"We have, of our own ſelves, nothing to preſent us to God." Firſt homily on repentance, p. 326.

Such are the ideas inculcated by the Church of England, concerning man's free-will, and the powers of nature.

IV. Equally careful ſhe is, to aſſert the abſolute energy, independence, and efficacy of divine grace. "As the good fruit is not the cauſe that the tree is good, but the tree muſt firſt be good, before it can bring forth good fruit; ſo the good deeds of men are not the cauſe, that maketh man good, but he is firſt made good by the ſpirit and grace of God, that

effectually

effectually worketh in him, and afterward he bringeth forth good fruits." And, a little lower, we meet with this expreſſion, "The grace of God, which worketh all in all." Second homily on almsdeeds, p. 236.

"Where the Holy Ghoſt worketh, there nothing is impoſſible: as may further alſo appear by the inward regeneration and ſanctification of mankind." From whence, taking occaſion to ſpeak of Nicodemus, the homily adds; "Behold a lively pattern of a fleſhly and carnal man. He had little or no intelligence of the Holy Ghoſt, and therefore he goeth bluntly to work, and aſketh how this thing" [namely, inward regeneration by the ſpirit of God] "were poſſible to be true? Whereas otherwiſe, if he had known the great power of the Holy Ghoſt in this behalf, that it is he which inwardly worketh the regeneration and new birth of mankind; he would never have marvelled at Chriſt's words, but would rather take occaſion thereby to praiſe and glorify God." Firſt homily for Whitſunday, p. 279.

"Man, of his own nature, is fleſhly and carnal, corrupt and naught, ſinful and diſobedient to God, without any ſpark of goodneſs in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, charitable and godly motions; if he have any at all in him, they proceed only of the Holy Ghoſt, who is the only worker of our ſanctification, and maketh us new men in Chriſt Jeſus. Such is the power of the Holy Ghoſt to regenerate men, and, as it were, to bring them forth anew, ſo that they ſhall be nothing like the men that they were before." *Ibid.* p. 280.

"Let them all come together, that be now glorified in heaven, and let us hear what anſwer they will make in theſe points before rehearſed, whether their firſt creation was in God's goodneſs, or of themſelves. Forſooth, David would make anſwer for

for them all, and ſay, Know ye for ſurety, even the Lord is God; he hath made us, and not we ourſelves. If they were aſked again, who ſhall be thanked for their regeneration? for their juſtification? and for their ſalvation? whether their deſerts, or God's goodneſs only? Let David anſwer by the mouth of them all at this time, who cannot chuſe but ſay, Not to us, O Lord, not to us, but to thy name give all the thanks, for thy loving mercy and for thy truth's ſake. If we ſhould aſk again, from whence came their glorious works and deeds, which they wrought in their lives, wherewith God was ſo highly pleaſed and worſhipped by them? Let ſome other witneſs be brought in, to teſtify this matter; that in the mouth of two or three, may the truth be known. Verily, that holy prophet Eſay beareth record, and ſaith, O Lord, it is thou, of thy goodneſs, that haſt wrought all our works in us, not we ourſelves. And, to uphold the truth of this matter, againſt all juſticiaries and hypocrites, which rob almighty God of his honour, and aſcribe it to themſelves, St. Paul, bringeth in his belief: We be not (ſaith he) ſufficient of ourſelves, once to think any thing: but all our ableneſs is of God's goodneſs. For he it is, in whom we have all our being, and living, and moving. If ye will know, furthermore, where they had their gifts and ſacrifices, which they offered continually in their lives to almighty God; they cannot but agree with David, where he ſaith, Of thy liberal hand, O Lord, we have received that we gave unto thee. If this holy company, therefore, conteſt ſo conſtantly, that all the goods and graces, wherewith they were endued in ſoul, came of the goodneſs of God only; what more can be ſaid, to prove, that all that is good cometh from almighty God? To juſtify a ſinner, to new create him from a wicked perſon to a righteous man, is a greater act (ſaith St. Auguſtine), than to make ſuch a new heaven and earth as is already made." Firſt rogation homily, p. 289, 290.

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"All ſpiritual gifts and graces come eſpecially from God. Let us conſider the truth of this matter, and hear what is teſtified; firſt, of the gift of faith, the firſt entry into the Chriſtian life, without the which, no man can pleaſe God. For St. Paul confeſſes it plainly to be God's gift; ſaying, Faith is the gift of God. It is verily God's work in us, the charity wherewith we love our brethren.—If any will we have to riſe, it is he that preventeth our will, and diſpoſeth us thereto. Who worketh theſe great miracles in us? our worthineſs, our deſervings and endeavours, our wits and virtue? Nay verily, St. Paul will not ſuffer fleſh and clay to preſume to ſuch arrogancy; and, therefore, ſaith, All is of God, who hath reconciled us unto himſelf by Jeſus Chriſt." Third rogation homily, p. 297.

We muſt "Beware and take heed, that we do in no wiſe think in our hearts, imagine, or believe, that we are able to repent aright, or to turn effectually unto the Lord, by our own might and ſtrength. For this muſt be verified in all men, Without me ye can do nothing. Again, Of ourſelves we are not able as much as to think a good thought. And, in another place, It is God that worketh in us both the will and the deed. For this cauſe, though Hieremie had ſaid before, Turn unto me, ſaith the Lord; yet afterwards he ſaith, Turn thou me, and I ſhall be turned, for thou art the Lord my God. And therefore that ancient writer, and holy father, Ambroſe, doth plainly affirm, that the turning of the heart unto God, is of God; as the Lord himſelf doth teſtify by his prophet, ſaying, And I will give thee an heart to know me, that I am the Lord: and they ſhall be my people, and I will be their God, for they ſhall return unto me with their whole heart." Firſt homily on repentance, p. 330, 331. So far is the Church of England from making the grace of God ſtrike to the free-will of his creatures!

Next,

Next, for the doctrine of juſtification.

V. "Let us know our own works, of what imperfection they be, and then we ſhall not ſtand fooliſhly and arrogantly in our own conceits, nor challenge any part of juſtification by our merits, or works." Second homily on man's miſery, p. 9.

"All the good works that we can do, be imperfect; and therefore not able to deſerve our juſtification: but our juſtification doth come freely, by the mere mercy of God." Firſt homily of ſalvation *, p. 13.

"By grace are ye ſaved, through faith, and that not of yourſelves; for it is the gift of God, and not of works, leſt any man ſhould glory. And, to be ſhort, the ſum of all Paul's diſputation is this: That if juſtice" [i. e. juſtification] "come of works, then it cometh not of grace; and, if it come of grace, then it cometh not of works. And to this end tend all the prophets, as St. Peter ſaith in the xth of the Acts. Of Chriſt all the prophets (ſaith St. Peter) do witneſs, that through his name, all they, that do believe in him, ſhall receive the remiſſion of ſins. St. Hilary ſpeaketh theſe words plainly, in the ixth canon upon Matthew, 'Faith only juſtifieth.' And St. Baſil, a Greek author, writeth thus: "This is a perfect and whole rejoicing in God, when a man advanceth not himſelf for his own righteouſneſs, but acknowledgeth himſelf to lack true juſtice and

* Mr. Strype has an obſervation, which deſerves to be noticed here. "In the firſt framing of this homily," ſays he, viz. the homily of ſalvation, "there was a great controverſy between archbiſhop Cranmer, the chief compoſer thereof, and biſhop Gardiner, concerning that branch of it, that aſſerted juſtification by faith: as may be ſeen in the memorials of that great archbiſhop, under the year 1547." (Annals of the reformation under queen Elizabeth, p. 296.) And well there might: ſince nothing plunges the dagger deeper into the very heart of Popery, than that great, fundamental doctrine of the goſpel, free, unconditional juſtification by faith in the imputed righteouſneſs of Chriſt. This admirable homily is, itſelf, a ſtanding demonſtration, that, not Gardiner, but Cranmer prevailed.

righteouſneſs, and to be juſtified by the only faith in Chriſt. And Paul (ſaith he) doth glory in the contempt of his own righteouſneſs, and that he looketh for the righteouſneſs of God by faith. Theſe be the very words of St. Baſil. And St. Ambroſe, a Latin author, ſaith theſe words: This is the ordinance of God, that they, which believe in Chriſt, ſhould be ſaved without works, by faith only, freely receiving remiſſion of their ſins. Conſider diligently [adds the homily] "theſe words, without works—by faith only—freely—we receive remiſſion of our ſins. What can be ſpoken more plainly, than to ſay, freely, without works, by faith only, we obtain remiſſion of our ſins?" Second part of the homily of ſalvation, p. 14, 15.

"Man cannot make himſelf righteous by his own works, neither in part, nor in the whole. For that were the greateſt arrogancy and preſumption of man, that Antichriſt could ſet up againſt God, to affirm that a man might, by his own works, take away and purge his own ſins, and ſo juſtify himſelf. But juſtification is the office of God only, and is not a thing which we render unto him, but which we receive of him: not which we give to him, but which we take of him, by his free mercy, and by the only merits of his moſt dearly beloved Son, our only Redeemer, Saviour, and Juſtifier." *Ibid.* p. 15, 16.

"It is of the free grace and mercy of God, by the mediation of the blood of his Son Jeſus Chriſt, without merit or deſerving on our part, that our ſins are forgiven us, that we are reconciled and brought again into his favour, and are made heirs of his heavenly kingdom." Firſt homily on faſting, p. 165.

"To faſt, with this perſuaſion of mind, that our faſting and our good works, can make us perfect and juſt men; and, finally, bring us to heaven: this is a deviliſh perſuaſion." *Ibid.* p. 168.

"It" [namely, the parable of the phariſee and publican] "is ſpoken to them that truſted in themſelves,

ſelves, that they were righteous, and deſpiſed others. Now, becauſe the phariſee directeth his works to an evil end, ſeeking by them juſtification, which indeed is the proper work of God, without our merits; his faſting twice in the week, and all his other works, though they were never ſo many, and ſeemed to the world never ſo good and holy, yet, in very deed, before God, they are altogether evil and abominable." *Ibid.* p. 169.

He muſt have piercing eyes indeed, who can diſcover any thing in our homilies, from whence to infer the conditionality of juſtification. What Arminians call conditions, our Church calls gifts of God; and thoſe graces, which are the gifts of his own free favour, can never be the conditions of obtaining it. "Two things," ſays the Church, "are chiefly to be reſpected, in every good and godly man's prayer; his own neceſſity, and the glory of almighty God. Neceſſity belongeth either outwardly to the body, or inwardly to the ſoul; which part of man" [i. e. the ſoul], "becauſe it is much more precious and excellent than the other, therefore we ought, firſt of all, to crave ſuch things as properly belong to the ſalvation thereof: as the gift of repentance; the gift of faith; the gift of charity and good works; remiſſion and forgiveneſs of ſins, &c. and ſuch other like fruits of the ſpirit." Third homily on prayer, p. 198.

Some Arminians, of more ſubtilty and refinement than the reſt of their ſect, acknowledge, indeed, that we are not juſtified by moral works and performances of our own, but by the *Τὸ credere*, or the act of believing: which faith itſelf, ſay they, is imputed to the believer, in lieu of that perfect righteouſneſs which the law demands. This opinion is as totally unſcriptural, and anti-ſcriptural, as the doctrine of juſtification by works. It is equally abſurd in itſelf, and derogatory to the merits of Chriſt. I ſhall, however, in this place, content myſelf with

proving that this imaginary imputation of faith for righteouſneſs, is not the doctrine of the Church of England. "The true underſtanding of this doctrine, we be juſtified freely by faith without works, or that we be juſtified by faith in Chriſt only; is not, that this our own act, to believe in Chriſt, or this our faith in Chriſt, which is within us, doth juſtify us and deſerve our juſtification unto us, (for that were to count ourſelves to be juſtified by ſome act or virtue that is within ourſelves).—So that, as St. John the Baptiſt, although he were never ſo virtuous and godly a man, yet, in this matter of forgiving ſin, he did put the people from him, and appointed them unto Chriſt, ſaying thus unto them: Behold, yonder is the Lamb of God which taketh away the ſins of the world; even ſo, as great and as godly a virtue as faith is, yet it putteth us from itſelf, and remitteth or appointeth us unto Chriſt, for to have only by him remiſſion of our ſins, or juſtification. So that our faith in Chriſt (as it were) ſaith unto us thus: It is not I that take away your ſins, but it is Chriſt only, and to him only I ſend you for that purpoſe; forſaking therein all your good virtues, words, thoughts and works, and only putting your truſt in Chriſt." Homily of ſalvation, part II. p. 16.

Once more. "God, of his own mercy, through the only merits and deſervings of his Son Jeſus Chriſt, doth juſtify us. Nevertheleſs, becauſe faith doth directly ſend us to Chriſt, for remiſſion of our ſins; and that, by faith, given us of God. We embrace the promiſe of God's mercy, and of the remiſſion of our ſins (which thing none other of our virtues or works properly doth); therefore Scripture uſeth to ſay, that faith, without works, doth juſtify. And foraſmach that it is all one ſentence in effect, to ſay, faith without works, and only faith, doth juſtify us; therefore the old, ancient fathers of the Church, from time to time, have uttered our juſtification with this ſpeech, only

faith

faith juſtifieth us: meaning none other thing than St. Paul meant, when he ſaid, faith without works juſtifieth us. And becauſe all this is brought to paſs, through the only merits and deſervings of our Saviour Chriſt, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us; therefore, in that reſpect of merit and deſerving, we forſake (as it were) all together again, faith, works, and all other virtues. For our own imperfection is ſo great, through the corruption of original ſin, that all is imperfect that is within us; faith, charity, hope, dread, thoughts, words and works: and therefore not apt to merit and diſcern any part of our juſtification for us. And this form of ſpeaking uſe we in the humbling of ourſelves to God; and to give all the glory to our Saviour Chriſt, who is beſt worthy to have it." *Ibid.* part III. p. 17.

It is plain, from theſe teſtimonies, that, according to the judgment of the Church, God does not diſhonour his law, nor compromiſe and patch up matters with juſtice, by accepting of faith, in the room of perfect obedience, and imputing that for righteouſneſs, which is not ſuch: the office of faith, in the affair of juſtification, being to ſend us directly, or tranſmit us through and from itſelf, to Chriſt: and to embrace God's promiſes of mercy in him.

It may here be enquired, ſince neither faith nor works are the matter of juſtification; what is it, for the ſake of which, God does juſtify? Our Church anſwers, with Scripture, the righteouſneſs and blood-ſhedding of Chriſt alone. "God ſent his only Son, our Saviour Jeſus Chriſt, into this world, to fulfil the law for us; and, by ſhedding of his moſt precious blood, to make a ſacrifice and ſatisfaction, or (as it may be called) amends to his Father for our ſins." Homily of ſalvation, part I. p. 12.

"With his endleſs mercy, he joined his moſt upright and equal juſtice. His great mercy he ſhewed

unto us, in delivering from our former captivity, without requiring of any ranſom to be paid, or amends to be made, upon our parts; which thing by us had been impoſſible to be done. And whereas it lay not in us that to do, he provided a ranſom for us, that was the moſt precious body and blood of his own moſt dear and beſt beloved Son Jeſus Chriſt; who, beſides this ranſom, fulfilled the law for us perfectly. And ſo the juſtice of God and his mercy did embrace together, and fulfilled the myſtery of our redemption.—Chriſt is the end of the law unto righteouſneſs, to every one that believeth." *Ibid.* p. 13.

"The apoſtle toucheth three things ſpecially, which muſt go together in our juſtification. Upon God's part, his great mercy and grace. Upon Chriſt's part, juſtice; that is, the ſatisfaction of God's juſtice, or the price of our redemption, by the offering of his body, and the ſhedding of his blood; together with fulfilling of the law perfectly and thoroughly. And, upon our part, true and lively faith in the merits of Jeſus Chriſt, which yet is not our's, but by God's working in us." *Ibid.*

"It pleaſed our heavenly Father, of his infinite mercy, without any our deſert or deſerving, to prepare for us the moſt precious jewels of Chriſt's body and blood, whereby our ranſom might be fully paid, the law fulfilled, and his juſtice fully ſatisfied. So that Chriſt is now the righteouſneſs of all them that truly do believe in him. He for them paid their ranſom, by his death. He, for them, fulfilled the law in his life. So that now, in him, and by him, every true Chriſtian man may be called a fulfiller of the law." *Ibid.* p. 14*.

* "Whoſe mediation" [i. e. the mediation of Chriſt] "was ſo acceptable to God the Father, through his abſolute and perfect obedience, that he took his act for a full ſatisfaction of all our diſobedience and rebellion: whoſe righteouſneſs he took, to weigh againſt our ſins: whoſe redemption he would have ſtand againſt our damnation." Third rogation homily, p. 297.

VI. I ſhall

VI. I ſhall now proceed to remind you, ſir, of what our Church aſſerts, concerning the influence and in-dwelling of the Holy Spirit.

" In reading of God's word, he moſt profiteth not always, that is moſt ready in turning of the book, or in ſaying of it without the book: but he that is moſt turned into it; that is moſt inſpired with the Holy Ghoſt; moſt in his heart and life altered and changed into the thing which he readeth." Firſt homily on the knowledge of Scripture, p. 3.

" He" [Chriſt] " ſpeaketh preſently unto us in the holy Scriptures, to the great and endleſs comfort of all them that have any feeling of God in them." Firſt homily on certain places of Scripture, p. 221.

" Such is the power of the Holy Ghoſt to regenerate men, and as it were to bring them forth anew; ſo that they ſhall be nothing like the men that they were before. Neither doth he think it ſufficient, inwardly to work the ſpiritual and new birth of man, unleſs he do alſo dwell and abide in him." Firſt homily for Whitſunday, p. 280.

" Unleſs the Holy Ghoſt had been always preſent governing and preſerving the Church from the beginning; it could never have ſuſtained ſo many and great brunts of affliction and perſecution, with ſo little damage and harm, as it hath. And the words of Chriſt are moſt plain in this behalf, ſaying, that the ſpirit of truth ſhould abide with them for ever; that he would be with them always (he meaneth, by grace, virtue, and power), even to the world's end. Alſo, in the prayer that he made to his Father, a little before his death, he maketh interceſſion, not only for himſelf and his apoſtles, but indifferently for all them that ſhould believe in him, through their words; that is to wit, for his whole Church. Again, St. Paul ſaith; If any man have not the ſpirit, of Chriſt, the ſame is not his.

Alſo, in the words following, we have received the ſpirit of adoption, whereby we cry, Abba, Father. Hereby then, it is evident and plain to all men, that the Holy Ghoſt was given, not only to the apoſtles, but alſo to the whole body of Chriſt's congregation; although not in like form and majeſty as he came down at the feaſt of Pentecoſt." Second homily for Whitſunday, p. 282.

"God gave us grace (good people) to know theſe things, and to feel them in our hearts. This knowledge and feeling is not in ourſelf. By ourſelf it is not poſſible to come by it.—Let us, therefore, meekly call upon that bountiful ſpirit, the Holy Ghoſt, which proceedeth from our Father of mercy, and from our Mediator Chriſt, that he would aſſiſt us, and inſpire us with his preſence; that in him we may be able to hear the goodneſs of God declared unto us to our ſalvation. For, without his lively and ſecret inſpiration, can we not once ſo much as ſpeak the name of our Mediator, as St. Paul plainly teſtifieth: no man can once name our Lord Jeſus Chriſt, but in the Holy Ghoſt *.—St. Paul ſaith, that no man can know what is of God, but the ſpirit of God. As for us, ſaith he, we have received, not the ſpirit of the world, but the ſpirit which is of God; for this purpoſe, that we might know the things that be given us by Chriſt." This leads me,

VII. To conſider the ſenſe of our Church, with relation to the doctrine of aſſurance. She tells us, that "The right and true Chriſtian faith is, not only to believe, that Holy Scripture, and all the aforeſaid articles of our faith are true; but alſo to have a ſure truſt and confidence in God's merciful promiſes, to be ſaved from everlaſting damnation by Chriſt: whereof doth follow a loving heart to obey

* 1 Cor. xii. 3. No man can, for himſelf in particular, with an aſſured and appropriating faith, and from a real principle of experimental love, call Jeſus his Lord, but by the Holy Ghoſt; whoſe gracious office it is, to bring Chriſt and the ſoul together, in a way of ſpiritual intercourſe and communion.

his

his commandments—For, how can a man have this true faith, this ſure truſt and confidence in God, that, by the merits of Chriſt, his ſins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Chriſt, when he liveth ungodly, and denieth Chriſt in his deeds?" Third homily of ſalvation, p. 18.

"A quick, or lively faith—is not only the common belief of the articles of our faith, but it is alſo a true truſt and confidence of the mercy of God through our Lord Jeſus Chriſt, and a ſtedfaſt hope of all good things to be received at God's hand." Firſt homily on faith, p. 20.

"They" [the Old Teſtament ſaints] "did not only know God to be the Lord, Maker, and Governor of all men in the world; but alſo they had a ſpecial confidence and truſt, that he was, and * would be their God, their comforter, aider, helper, maintainer, and defender. This is the Chriſtian faith which theſe holy men had, and we ought alſo to have." Second homily on faith, p. 23.

"Finally he" (St. John) "concludeth, and ſheweth the cauſe why he wrote this epiſtle; ſaying, For this cauſe have I written unto you, that you may know that you have everlaſting life, which do believe in the Son of God." Ibid. p. 24.

"He that doth conſider all theſe things, and believeth them aſſuredly, as they are to be believed, even from the bottom of his heart; being eſtabliſhed in God in this true faith, having a quiet conſcience in Chriſt, a firm hope, and aſſured truſt in God's mercy, through the merits of Jeſus Chriſt, to

* Hence it appears, that, in the judgment of our Church, the aſſurance of faith looks forward to what ſhall be, as well as regards the preſent. The ſaints, even under the Jewiſh diſpenſation, had, according to this homily, not only a ſpecial confidence and truſt, that God was then their God; but likewiſe that he would be ſo ſtill, and be their maintainer in the grace he had given them. But how is this conſiſtent with the new, Arminian doctrine, of finally falling from grace?

obtain

obtain this quietneſs, reſt, and everlaſting joy; ſhall not only be without fear of bodily death, &c." Third homily againſt fear of death, p. 61, 62.

This is meant by what the Church calls, the "effectuous preſence of his heavenly grace." Firſt homily of the right uſe of the Church, p. 94.

"Then we ſhall be aſſured, after this life, to reſt in his holy hill, and to dwell in his tabernacle." Second homily of the right uſe of the Church, p. 102.

"By this then, you may well perceive that the only mean and inſtrument of ſalvation, required of our parts, is faith: that is to ſay, a ſure truſt and confidence in the mercies of God, whereby we perſuade ourſelves that God both hath and will forgive our ſins." Second homily on the paſſion, p. 269.

"Thou haſt received his body, to endow thee with everlaſting righteouſneſs; to aſſure thee of everlaſting bliſs and life of thy ſoul." Homily on the reſurrection, p. 265.

"The faithful ſee, hear, and know the favourable mercies of God ſealed, the ſatisfaction by Chriſt towards us confirmed, and the remiſſion of ſin eſtabliſhed. Here they may feel wrought, the tranquility of conſcience; the increaſe of faith; the ſtrengthening of hope; the large ſpreading abroad of brotherly kindneſs; with many other ſundry graces of God.—Whence you may perceive and know, both the ſpiritual food of this coſtly ſupper, and the happy truſtings and effects, that the ſame doth bring with it. Now it followeth, to have with this knowledge, a ſure and conſtant faith,—that he hath made upon his croſs, a full and ſufficient ſacrifice for thee; a perfect cleanſing of thy ſins."—Firſt homily on the ſacrament, p. 271, 272.

"If, after contrition, we feel our conſciences at peace with God, through remiſſion of our ſin, &c." Third rogation homily, p. 297.

Intimately

Intimately connected with the privilege of aſſurance, is,

VIII. The bleſſing of final perſeverance. Noah, Lot, Abraham, Jacob, David, and Solomon, though they committed very flagrant and atrocious offences, things (as the homily expreſſes it) "plainly forbidden by the law of God, and now repugnant to all public honeſty;" yet, the opinion of our Church ſeems to be, that, even under ſuch ſhocking circumſtances as theſe, thoſe Jewiſh ſaints were not totally fallen from grace. Her words are as follow; "We ought then to learn by them this profitable leſſon; that, if ſo godly men, as they were, which otherwiſe felt inwardly God's holy ſpirit inflaming in their hearts with the fear and love of God, could not, by their own ſtrength, keep themſelves from committing horrible ſin, but did ſo grievouſly fall, that, without God's great mercy, they had periſhed everlaſtingly; how much more then ought we miſerable wretches, who have no feeling of God in us at all, continually to fear, not only that we may fall as they did, but alſo be overcome and drowned in ſin, which they were not?" Firſt homily on certain places of Scripture, p. 224, 225.

Perſeverance, in another homily, is repreſented as the gift of God. "Let us, throughout our whole lives, confeſs all good things to come of God, of what name or nature ſoever they be; not of theſe corruptible things only, whereof I have now laſt ſpoken, but much more of all ſpiritual graces behovable for our ſoul: without whoſe goodneſs no man is called to faith, or ſtayed therein." Second rogation hom. p. 296.

Again, "St. Peter ſaith, it is of God's power that ye be kept through faith to ſalvation. It is of the goodneſs of God, that we falter not in our hope unto him." Third rogation hom. p. 297.

The

The following paſſages I ſhould imagine, ſeem ſcarcely reconcilable with the doctrine of the total and final amiſſibility of real grace. "True faith will ſhew forth itſelf, and cannot long be idle: for, as it is written, the juſt man doth live by his faith; he never ſleepeth, nor is idle, when he would wake and be well occupied. And God, by his prophet Jeremy, ſaith, That he is an happy and bleſſed man, which hath faith and confidence in God: for he is like a tree ſet by the water ſide, and ſpreadeth his roots abroad towards the moiſture, and feareth not heat when it cometh: his leaf will be green, and will not ceaſe to bring forth his fruit: even ſo, faithful men (putting away all fear of adverſity) will ſhew forth the fruit of their good works, as occaſion is offered to do them." Firſt homily on faith, p. 21.

"All thoſe, therefore, have great cauſe to be full of joy, that be joined to Chriſt with true faith, ſtedfaſt hope, and perfect charity; and not to fear death nor everlaſting damnation. For death cannot deprive them of Jeſus Chriſt, nor any ſin can condemn them that are grafted ſurely in him, who is their only joy, treaſure, and life." Second homily againſt fear of death, p. 56.

"The juſt man falleth ſeven times, and riſeth again. Though the godly do fall, yet they walk not on purpoſely in ſin; they ſtand not ſtill, to continue and tarry in ſin; they ſit not down like careleſs men, without all fear of God's juſt puniſhment for ſin: but, defying ſin, through God's great grace and infinite mercy they riſe again, and fight againſt ſin." Second homily on certain places of Scriptures, p. 226.

"Chriſt Jeſus, the prophets, the apoſtles, all and the true miniſters of his word; yea, every jot and tittle in the Holy Scripture, have been, is, and ſhall be for evermore, the ſavour of life unto eternal life,

life, unto all thoſe whoſe hearts God hath purified by true faith." Ibid. p. 228.

"After the loving kindneſs of God our Saviour appeared towards mankind, not according to the righteouſneſs that we had done, but according to his great mercy, he ſaved us by the fountain of the new-birth, and by the renewing of the Holy Ghoſt, which he poured upon us abundantly, through Jeſus Chriſt our Saviour; that we being once juſtified by his grace, ſhould be heirs of eternal life through hope and faith in his blood." Homily on the nativity, p. 247.

"St. Peter thanketh God, the Father of our Lord Jeſus Chriſt, for his abundant mercy; becauſe he hath begotten us (ſaith he) unto a lively hope, by the reſurrection of Jeſus Chriſt from death, to enjoy an inheritance immortal, that never ſhall periſh, which is laid up in heaven for them that be kept by the power of God through faith." Homily on the reſurrection, p. 264.

"He hath ranſomed ſin, overcome the devil, death, and hell, and hath victoriouſly gotten the better hand of them all, to make us free and ſafe from them. And knowing that we be, by this benefit of his reſurrection, riſen with him by our faith, unto life everlaſting: being in full ſurety of our hope, that we ſhall have our bodies likewiſe raiſed from death, to have them glorified in immortality, and joined to his glorious body: having, in the mean while, this holy ſpirit within our hearts, as a ſeal and pledge of our everlaſting inheritance. By whoſe aſſiſtance, we be repleniſhed with all righteouſneſs; by whoſe power we ſhall be able to ſubdue all our evil affections, riſing againſt the pleaſures of God." Ibid. p. 265, 266.

"The faithful have their life, their abiding in him; their union, and, as it were, their incorporation with him." Firſt homily on the ſacrament, p. 272.

"Neither

"Neither doth he," [the Holy Ghoſt] "think it ſufficient inwardly to work the ſpiritual and new-birth of man, unleſs he do alſo dwell and abide in him." Firſt homily for Whitſunday, p. 280.

"Very liberal and gentle is the ſpirit of wiſdom. In his power ſhall we have ſufficient ability to know our duty to God. In him ſhall we be comforted and encouraged to walk in our duty. In him ſhall we be meet veſſels to receive the grace of Almighty God: for it is he that purgeth and purifieth the mind, by his ſecret working. And he only is preſent every where by his inviſible power, and containeth all things in his dominion. He lighteneth the heart, to conceive worthy thoughts of Almighty God: he ſitteth in the tongue of man, to ſtir him to ſpeak his honour. He only miniſtereth ſpiritual ſtrength to the powers of our ſoul and body. To hold the way which God had prepared for us, to walk rightly in our journey, we muſt acknowledge that it is in the power of his ſpirit, which helpeth our infirmity." Third homily for Rogation week, p. 299.

So ſpeaks the Church of England: and ſo will ſhe ever ſpeak, while her liturgy, her articles, and homilies, ſtand as they do. Theſe are the doctrines, which ſhe holds: theſe the truths, to which all her clergy have ſubſcribed*: truths theſe, which have no more to do with Methodiſm (properly ſo called), than they have with Mahometaniſm. To our departure from the above principles of the Reformation, are chiefly owing, 1. That the Church and churchmen are the ſcorn of infidels. 2. That ſo great a part of the common people of this land are ſunk into ſuch deplorable ignorance of divine things, as is unparalleled in any other Proteſtant country. 3. That our Churches are, in many places, ſo

* Well, therefore, might the Houſe of Commons paſs a condemnatory vote concerning Montague's Book, written in favour of Arminianiſm: ſee Life of Laud, p. 148 and 180, with Laud's Anim. p. 181.

empty;

empty; while diſſenting meetings are generally as full as they can hold. The plain, but melancholy truth, is, that, in various parts of this kingdom, multitudes of perſons, who are churchmen upon principle, are forced to go to meeting, in order to hear the doctrines of their own Church preached. And, as to the totally ignorant, and openly profane, they care not whether they attend on any public worſhip or not. To the ſame deviation from our eſtabliſhed doctrines, we may, 4. Impute, in great meaſure, the vaſt and ſtill increaſing ſpread of infidelity amongſt us. Chriſtianity, ſhorn of its peculiar and diſtinguiſhing principles, and reduced to little more than a dry ſyſtem of Ethics, can take but ſmall hold of mens hearts, and is itſelf but a better ſpecies of Deiſm. Many graceleſs perſons, are yet men of good ſenſe: and, when ſuch conſider the preſent ſtate of religion in this country, how is it poſſible for them not to reaſon in a manner ſimilar to this *? "There is a book, called the Bible, in which ſuch and ſuch doctrines are written as with a ſunbeam. There is alſo an eſtabliſhment, called the Church, which teaches the ſelf ſame doctrines, and is the very echo of that book. This Bible is ſaid, by the clergy, to be of divine authority, and a revelation from God. And, for the Church, they tell us, it is the beſt and pureſt in the world; and indeed, unleſs they thought it ſo, nothing could juſtify their ſolemn ſubſcription to its deciſions. Yet, how many of them open their mouths, and draw their pens, againſt thoſe very deciſions to which they have ſet their hands? Can thoſe of them, who do this, really believe the Scriptures to be divine, and their Church to be in the right? Does it not rather look as if religion was no more than a ſtate-engine, on one hand; and a genteel trade, on the other?" Such I more than fear, is the concluſion, unhappily inferred,

* See Mr. Sloſs on the Trinity; pref. p. 10.

by

by thouſands, from the conduct of ſome, who lift up their heel againſt the Church, while they eat her bread; or as Dr. Young expreſſes it, "Pluck down the vine, and get drunk with the grapes." To the ſame ſource may be traced the rapid and alarming progreſs of Popery in this kingdom. Would we lay the axe to the root of this evil? Let us forſake our Arminianiſm, and come back to the doctrines of the Reformation. That theſe are Calviniſtic, has, I think, been fully proved: and, ſhould theſe proofs be deemed inſufficient, there are more in reſerve. A man muſt draw up a prodigiouſly large *index expurgatorius* to our articles, homilies, and liturgy, before he can diveſt the Church of her Calviniſm. As long as theſe, in their preſent form, remain the ſtandards of her faith: ſo long will predeſtination be an eminent part of it. We might more plauſibly, with the philoſopher of old, deny that there is any ſuch thing as motion, than deny this glaring, palpable, ſtare-face truth. Whilſt the Calviniſtic doctrines were the language of our pulpits, as well as of our articles; the Reformation made a ſwift and extenſive progreſs. But, ever ſince our articles and our pulpits have been at variance, the Reformation has been at a ſtand. At a ſtand, did I ſay? I ſaid too little. Proteſtantiſm has, ever ſince, been viſibly on the decline. Look round England, look round London. Is not Popery gaining ground upon us every day? And no wonder. Arminianiſm is the baſis of it. Figuratively ſpeaking, the Arminian points are five of the ſeven hills, on which the myſtic Babylon is built. It gives a true Papiſt leſs pain to hear of pope Joan, than of predeſtination. That I do not affirm things at random, in calling Arminianiſm the very eſſence of Popery, will appear from the following ſhort antitheſis, wherein the doctrines of our own Church, and thoſe of Rome, reſpecting ſome of the articles under debate, are contraſted together, in the very words of each Church.

CHURCH

CHURCH OF ENGLAND.	CHURCH OF ROME.
I. *The godly conſideration of predeſtination, and our election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons.* ART. XVII.	I. *No man, ſo long as he liveth in this mortal life, ought ſo far to preſume concerning the hidden myſtery of divine predeſtination, as poſitively to conclude that he is actually in the number of the predeſtinate.* Concil. Trid. Seſſ. 6. c. xii.
II. *The condition of man after the fall of Adam, is ſuch, that he cannot turn and prepare himſelf by his own natural ſtrength and good works, to faith and calling upon God.* ART. X.	II. *If any perſon ſhall ſay, that ſince the fall of Adam, man's free will is loſt and extinct,* &c. *Let him be accurſed.* Ibid. Seſſ. 6. can. v.
III. *We are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt, and not for our own works, or deſervings.* ART. XI.	III. *If any perſon ſhall ſay, that men are juſtified, either by the aloue righteouſneſs of Chriſt, or by a bare forgiveneſs of ſins.*——*Let him be accurſed.* Ibid. can. xi.
IV. *That we are juſtified by faith only, is a moſt wholeſome doctrine, and very full of comfort.* ART. XI.	IV. *If any one ſhall ſay, that the ungodly is juſtified by faith only, ſo as to mean that nothing elſe is required,* &c. *Let him be accurſed.* Ibid. can. ix.
V. ART. XIII. *Of works done before juſtification. Works*	V. *If any one ſhall ſay, that all the works, done before*

Works done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſant to God:——yea,—we doubt not, but they have the nature of ſin.

fore juſtification, in what way ſoever they are done, are actually ſins, and deſerving of God's diſpleaſure, &c. *Let him be accurſed.*

Ibid. can. vii.

VI. *Good works, which are the fruits of faith, and follow after juſtification.*

ART. XII.

VI. *If any man ſhall ſay, that juſtification* [juſtitiam] *received is not preſerved, and even increaſed before God by good works; but that thoſe good works themſelves are no more than the fruits and evidences* [fructus & ſigna] *of juſtification already obtained,* &c. *Let him be accurſed.*

Even from this ſlight ſurvey, muſt not a man be blind, not to diſcern that Calviniſm is the religion of England, and that Arminianiſm is the hereſy of Rome *; yet far be it from me to think, that all, among us, who eſpouſe the Arminian tenets, are intentional Papiſts, or have any affection for Popery, as ſuch. But this I cannot help believing, that Arminianiſm is the forerunner which prepares the way for Romaniſm, and, if not diſcarded in time, will, one day, open the door to it.

To cloſe all, our doctrines are the precious depoſitum, committed, in a particular manner, to the guardianſhip of us, who have the honour to miniſter in holy things. How thoſe, who make no ſcruple to betray this ineſtimable truſt, which they have ſo ſolemnly and repeatedly engaged to preſerve, can anſwer it in conſcience, muſt be ſubmitted to God

* So Heylin expreſsly owns; Life of Laud, p. 33. After which he adds, impudently, "ſo near, &c." p. 36. and wiſhes for a reconciliation with Rome, ibid.

and

and themſelves. For a clergyman to ſubſcribe to our articles in the preſence of his biſhop, and after his admiſſion to a benefice, to read over thoſe articles in his Church, deliberately, and word by word; and there, in the preſence of God, and in the hearing of his own pariſhioners, publicly to teſtify his unfeigned aſſent and conſent to all and every thing therein contained; while he diſbelieves, and it may be, the ſame day, contradicts, in the pulpit, what he had ſo lately aſſented to from the deſk; is, I believe, a ſpecies of guilt, unknown to any Proteſtant nation but theſe. I fear, ſuch a clergyman, if ſuch a clergyman is to be found, may take home thoſe awful words to himſelf, Thou haſt not only lied unto men, but unto God.

We have had long experience of the ſad effects, that have attended that mere ethical way of preaching which has been in faſhion ever ſince the reſtoration. When that happy event took place, the generality of the clergy ran ſo faſt and ſo far from puritaniſm, that they out-ran the thirty-nine articles *, and loſt ſight of the Church itſelf. "Good works, good works," was the cry of that age, and is the cry of the preſent. I heartily wiſh, good works abounded more among us, than they do: but I am certain they never will, until they are enforced on Chriſtian principles; even the doctrines of grace. Under a pretence of magnifying good works, we have almoſt kicked faith out of doors: whereas they will always ſtand or fall together. There can be no good works which do not flow from faith; and no true faith but what is productive of good works. I appeal to demonſtration, the life of argument. Faith is baniſhed, and good works are poſting after it as faſt as they can. Contempt of goſpel doctrines, and neglect of goſpel-morals, are inſeparable. That morality, which does not reſult from faith, is, (as Luther ſays of free-will) no more than

* See Hume's Hiſt. vol. v.

titulus et nomen ſine re. Faith according to the united determinations of Scripture, and our own Church, is the root and ſource of all true obedience. And ſhall we idly think to render the tree more fruitful, by ſevering it from its root? or to enlarge the ſtream by cutting off its communication with the fountain? When the genuine doctrines of the Church of England are reſtored to her ſons, then, and not till then, will good works flouriſh and abound.

Veneration and affection for the Church of England, gave birth to the preceding pages. I have endeavoured to rub off the extraneous varniſh, with which you, ſir, have diſguiſed her; and to reſtore her complexion to its native beauty and ſimplicity. The doctrines which ſhe avows cannot but appear amiable in the eyes of all her genuine ſons: and upon a nearer view, Calviniſm, I would hope, is not found to be that horrid, hideous thing, which they would make it, who firſt dreſs up the dove in raven's plumes, and then cry out, "How black ſhe looks!"

I ſhall conclude, with apologizing for this freedom: which, however, I ſhould not have taken, had not you firſt made ſo free with the Church. I have no intereſt, abſtracted from her's, to promote; no reſentment, to gratify; no party, to ſerve. I never had, to my knowledge, the pleaſure of ſo much as ſeeing the author of *Pietas Oxonienſis*; nor have I the leaſt acquaintance with any one of the expelled ſtudents.—So far, at leaſt, as the doctrines of the Church, are concerned, it ſeems incumbent on you to retract what you have done. The ableſt lawyers, when they find themſelves embarked in an abſolutely indefenſible cauſe, think it no diſparagement, but a point of honour, to throw up their briefs. However, as I am addreſſing myſelf to a clergyman, I ſhall remind you of a very great man, an ornament to his country, as well as to the Church, who, after having

having long been a zealous Arminian, ſacrificed his prejudices, ſubmitted to ſuperior evidence, and boldly avowed thoſe Calviniſtic doctrines, which once he laboured to deſtroy. You will readily gueſs, that I mean the juſtly famous Dr. South, who, moreover, was, like you, public orator of Oxford. After the mention of a ſuch a name, it can be no inſult to Dr. Nowell, to wiſh, that he may go and do likewiſe. The doctrines of the Church have not been changed, ſince ſhe happily emerged at the reformation. Religious truths are not, like lead, or any other fuſible metal, to be melted down, and thrown into what form we pleaſe: but, like their adorable author, are the ſame, yeſterday, to-day, and for ever. Nor, until the Church changes, ſhould we.

You will excuſe my not ſubjoining my name. Where truth is ſought, names are of little account. An arrow from an unknown hand, may do as much execution, as if the contending parties were acquainted. I ſhall, therefore, only ſubſcribe myſelf, with undiſſembled reſpect,

Rev. Sir,

Your moſt obedient

and moſt humble Servant,

CLERUS.

LONDON, Feb. 13, 1769.

THE

DOCTRINE

OF

ABSOLUTE PREDESTINATION

STATED AND ASSERTED:

WITH

A PRELIMINARY DISCOURSE

ON THE

DIVINE ATTRIBUTES.

Tranſlated, in great Meaſure,

From the Latin of JEROM ZANCHIUS:

WITH

SOME ACCOUNT OF HIS LIFE.

Quamvis ad infimæ Caveæ Plauſum facilè ambiant Univerſalis Gratiæ *Aſſertores; et, ex Ambone, hoc Argumentum multis Phaleris ſplendidè adornari poſſit; tamen, ubi penitiùs excutitur, Argutiæ omnes evaneſcunt, et aſcendendum, tandem, ad Deum diſcriminantem, æterno Decreto ſuo, Hominem ab Homine: quo, in aliquibus,* GRATIÆ *ſuæ; in aliis,* JUSTITIÆ *ſuæ; in Utriſque,* GLORIÆ *ſuæ* πολυποικιλος, *exſtet Documentum.*

SPANHEM. Syntagm. Diſp. p. 236.

PREFACE.

WHEN I conſider the abſolute independency of God, and the neceſſary, total dependence of all created things on him their firſt cauſe; I cannot help ſtanding aſtoniſhed at the pride of impotent, degenerate man, who is ſo prone to conſider himſelf as a being poſſeſſed of ſovereign freedom, and inveſted with a power of ſelf-ſalvation: able, he imagines, to counteract the deſigns even of infinite wiſdom, and to defeat the agency of Omnipotence itſelf. Ye ſhall be as gods, ſaid the tempter, to Eve, in Paradiſe: and ye are as gods, ſays the ſame tempter, now, to her apoſtate ſons. One would be apt to think, that a ſuggeſtion ſo demonſtrably falſe and flattering, a ſuggeſtion the very reverſe of what we feel to be our ſtate; a ſuggeſtion, alike contrary to Scripture and reaſon, to fact and experience; could never meet with the ſmalleſt degree of credit. And yet, becauſe it ſo exactly co-incides with the natural haughtineſs of the human heart; men not only admit, but even reliſh, the deception; and fondly incline to believe, that the father of lies does, in this inſtance at leaſt, ſpeak truth.

The Scripture-doctrine, of predetermination, lays the axe to the very root of this potent deluſion. It aſſures us, that all things are of God. That all our times, and all events, are in his hand. Conſequently, that man's buſineſs below is, to fill up

the

the departments, and to diſcharge the ſeveral offices, aſſigned him, in God's purpoſe, from everlaſting: and that, having lived his appointed time, and finiſhed his allotted courſe of action and ſuffering; he, that moment, quits the ſtage of terreſtrial life, and removes to the inviſible ſtate.

The late deſervedly celebrated Dr. Young, though he affected great oppoſition to ſome of the doctrines called Calviniſtic, was compelled, by the force of truth, to acknowledge, that "there is not a fly, but has had infinite wiſdom concerned, not only in its ſtructure, but in its deſtination*." Nor did the late learned and excellent biſhop Hopkins go a jot too far, in aſſerting as follows: "A ſparrow, whoſe price is but mean, two of them valued at a farthing (which ſome make to be the 10th part of a Roman penny, and was certainly one of their leaſt coins), and whoſe life, therefore, is but contemptible, and whoſe flight ſeems giddy and at random; yet it falls not to the ground, neither lights any where, without your father. His all-wiſe providence hath before appointed what bough it ſhall pitch on; what grains it ſhall pick up; where it ſhall lodge, and where it ſhall build; on what it ſhall live, and when it ſhall die. Our Saviour adds, the very hairs of your head are all numbered. God keeps an account, even of that ſtringy excreſcence. Do you ſee a thouſand little motes and atoms wandering up and down in a ſunbeam? It is God that ſo peoples it; and he guides their innumerable and irregular ſtrayings. Not a duſt flies in a beaten road, but God raiſeth it, conducts it's uncertain motion, and, by his particular care, conveys it to the certain place he had before appointed for it; nor ſhall the moſt fierce and tempeſtuous wind hurry it any farther. Nothing comes to paſs, but God hath his ends in it, and will certainly make his own ends out of it. Though the

* Centaur not Fab. Letter II.

world

world ſeem to run at random, and affairs to be huddled together in blind confuſion and rude diſorder; yet, God ſees and knows the concatenation of all cauſes and effects, and ſo governs them, that he makes a perfect harmony out of all thoſe ſeeming jarrings and diſcords.—It is moſt neceſſary, that we ſhould have our hearts well eſtabliſhed in the firm and unwavering belief of this truth: that whatſoever comes to paſs, be it good or evil, we may look up to the hand and diſpoſal of all, to God.—In reſpect of God, there is nothing caſual, nor contingent, in the world. If a maſter ſhould ſend a ſervant to a certain place, and command him to ſtay there, till ſuch a time; and preſently after, ſhould ſend another ſervant to the ſame [place]; the meeting of theſe two is wholly caſual, in reſpect of themſelves; but ordained and fore-ſeen by the maſter who ſent them. So it is in all fortuitous events here below. They fall out unexpectedly, as to us; but not ſo as to God. He fore-ſees, and he appoints, all the viciſſitudes of things *."

To illuſtrate this momentous doctrine, eſpecially ſo far as God's ſovereign diſtribution of grace and glory is concerned, was the chief motive, that determined me to the preſent publication. In peruſing the works of that moſt learned and evangelical divine, one of whoſe performances now appears in an Engliſh dreſs, I was particularly taken with that part of his confeſſion of faith (preſented A. D. 1562, to the ſenate of Straſburgh), which relates to predeſtination. It is, from beginning to end, a regular chain of ſolid argument: deduced from the unerring word of divine revelation, and confirmed by the co-incident teſtimonies of ſome of the greateſt lights that ever ſhone in the Chriſtian Church. Such were Auſtin, Luther, Bucer. Names, that

* Sermon upon Providence: from Matth. x. 29, 30.

will

will be precious and venerable, as long as true religion has a friend remaining upon earth.

Excellent as Zanchy's original piece is, I yet have occaſionally ventured, both to retrench and to enlarge it, in the tranſlation. To this liberty I was induced, by a deſire of rendering it as complete a treatiſe, on the ſubject, as the allotted compaſs would allow. I have endeavoured, rather, to enter into the ſpirit of the admirable author; than, with a ſcrupulous exactneſs, to retail his very words. By which means the performance will prove, I humbly truſt, the more ſatisfactory to the Engliſh reader: and, for the learned one, he can, at any time, if he pleaſes, by comparing the following verſion with the original Latin, both perceive wherein I have preſumed to vary from it; and judge for himſelf, whether my omiſſions, variations, and enlargements, are uſeful and juſt.

The Arminians (I know not, whether through ignorance, or to ſerve a turn) affect, at preſent, to give out, that Luther and Calvin were not agreed in the article of predeſtination. A more palpable miſtake was never advanced. So far is it from being true, that Luther (as I can eaſily prove, if called to it) went as heartily into that doctrine, as Calvin himſelf. He even aſſerted it with much more warmth, and proceeded to much harſher lengths in defending it, than Calvin ever did, or any other writer, I have met with, of that age. In the following performance, I have, for the moſt part, carefully retained Zanchy's quotations from Luther; that the reader, from the ſample, there given, might form a juſt idea of Luther's real ſentiments concerning the points in queſtion.

Never was a publication, of this kind, more ſeaſonable, than at preſent. Arminianiſm is the grand religious evil of this age and country. It has, more or leſs, infected every Proteſtant denomination amongſt us; and bids fair for leaving us, in a ſhort time,

time, not ſo much as the very profeſſion of godlineſs. The power of Chriſtianity has, for the moſt part, taken its flight, long ago; and even the form of it ſeems to be on the point of bidding us farewell. Time has been, when the Calviniſtic doctrines were conſidered, and defended, as the palladium of our eſtabliſhed Church, by her biſhops and clergy; by the univerſities and the whole body of the laity. It was during the reigns of Edward VI. queen Elizabeth, James I. and the greater part of Charles I. as difficult to meet with a clergyman, who did not preach the doctrines of the Church of England; as it is now, to find one who does. We have generally forſaken the principles of the reformation; and Ichabod, or thy glory is departed, has been written, on moſt of our pulpits and church-doors, ever ſince.

Thou, O God, haſt brought a vine out of Egypt; thou haſt caſt out the heathen, and planted it.

Thou preparedſt room before it, and didſt cauſe it to take deep root; and it filled the land.

The hills were covered with the ſhadow of it, and the boughs thereof were like the goodly cedars.

She ſent out her boughs to the ſea, and her branches unto the river.

Why haſt thou then broken down her hedges, ſo that all they, who paſs by the way, do pluck her?

The boar, out of the wood, doth waſte it; and the wild beaſt of the field doth devour it.

Return, we beſeech thee, O God of hoſts! Look down from heaven, and behold and viſit this vine;

And the vineyard, which thy right-hand hath planted; and the branch that thou madeſt ſtrong for thyſelf!

So will we not go back from thee: quicken us, and we ſhall call upon thy name.

Turn us again, O Lord God of hoſts! cauſe thy face to ſhine, and we ſhall yet be ſaved. Pſal. lxxx.

Never

Never was deſcription more ſtrikingly expreſſive of the ſtate our national Church is, at preſent, in! Never was ſupplication more pertinently adapted to the lips of her genuine ſons!

In vain do we lament the progreſs of Popery; in vain do we ſhut up a few private maſs-houſes; while our preſſes teem, and our pulpits ring, with the Romiſh doctrines of merit and freewill: doctrines, whoſe native and inevitable tendency is, to ſmooth the paſſage for our fuller co-alition with antichriſt. If we are really deſirous to ſhun committing ſpiritual adultery with the mother of harlots and abominations, we muſt withdraw our feet from the way that leadeth to her houſe.

Bleſſed be God, the doctrines of grace are again beginning to lift up their heads amongſt us: a ſign, it is to be hoped, that the Holy Spirit hath not quite forſaken us; and that our redemption, from the prevailing errors of the day, draweth near. Now, if ever, is the time, for all who love our Church and nation in ſincerity, to lend an helping hand to the ark; and contribute, though ever ſo little, to its return.

The grand objection, uſually made to that important truth, which is the main ſubject of the enſuing ſheets, proceeds on a ſuppoſition of partiality in God, ſhould the Calviniſtic doctrine be admitted. If this conſequence did really follow, I ſee not how it would authorize man to arraign the conduct of Deity. Should an earthly friend make me a preſent of 10,000l. would it not be unreaſonable, ungrateful, and preſumptuous in me, to refuſe the gift, and revile the giver, only becauſe it might not be his pleaſure to confer the ſame favour on my next-door neighbour? In other caſes, the value of a privilege, or of a poſſeſſion, is enhanced, by its ſcarceneſs. A virtuoſo ſets but little eſteem on a medal, a ſtatue, or a vaſe, ſo common, that every man who pleaſes, may have one of the ſame kind; he prizes that alone,

alone, as a rarity, which really is ſuch; and which is not only intrinſically valuable, but which lies in few hands. Were all men, here upon earth, qualified and enabled to appear as kings, the crown, the ſceptre, the robe of ſtate, and other enſigns of majeſty, would preſently ſink into things hardly noticeable. The diſtinguiſhing grandeurs of royalty, by ceaſing to be uncommon, would quickly ceaſe to be auguſt and ſtriking. Upon this principle it was, that Henry IV. of France, ſaid, on his birth-day, "I was born as on this day; and, no doubt, taking the world through, thouſands were born on the ſame day with me: yet, out of all thoſe thouſands, I am, perhaps, the only one, whom God hath made a king. How ſignally am I indebted to the peculiar bounty of his providence!"—Similar are the reflections, and the acknowledgments, of ſuch perſons, as are favoured with the ſenſe of their election in Chriſt to holineſs and heaven.

"But what becomes of the non-elect?" You have nothing to do with ſuch a queſtion, if you find yourſelf embarraſſed and diſtreſſed by the conſideration of it. Bleſs God, for his electing love; and leave him to act as he pleaſes by them that are without. Simply acquieſce in the plain Scripture-account; and wiſh to ſee no farther, than revelation holds the lamp. It is enough for you to know, that the Judge of the whole earth will do right. Yet will you reap much improvement from the view of predeſtination, in its full extent, if your eyes are able ſtedfaſtly to look at all which God hath made known concerning it. But if your ſpiritual ſight is weak, forego the enquiry, ſo far as reprobation is concerned; and be content to know but in part, till death tranſmits you to that perfect ſtate, where you ſhall know even as you are known. Say not, therefore, as the oppoſers of theſe doctrines did in St. Paul's days; "Why doth God find fault with the wicked? For who hath reſiſted his will? If he,

who

who only can convert them, refrains from doing it, what room is there for blaming them that periſh, ſeeing it is impoſſible to reſiſt the will of the Almighty?" Be ſatisfied with St. Paul's anſwer: Nay, but who art thou, O man, that replieſt againſt God? The apoſtle hinges the matter entirely on God's abſolute ſovereignty. There he reſts it; and there we ought to leave it*.

Were the whole of mankind equally loved of God, and promiſcuouſly redeemed by Chriſt; the ſong, which believers are directed to ſing, would hardly run in theſe admired ſtrains: To him that hath loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God, &c. Rev. i. 5, 6. An hymn of praiſe, like this, ſeems, evidently, to proceed on the hypotheſis of peculiar election, on the part of God; and of a limited redemption, on the part of Chriſt: which we find ſtill more explicitly declared, Rev. v. 9. where we have a tranſcript of that ſong, which the ſpirits of juſt men made perfect are now ſinging, before the throne, and before the Lamb: Thou waſt ſlain, and haſt redeemed us unto God, by thy blood, out of every kindred, and tongue, and people, and nation. Whence the elect are ſaid to have been redeemed from among men. Rev. xiv. 4.

In ſhort, there is no ſuch thing, as caſualty, or accident, even in things of temporal concern: much

* Some of the more conſiderate heathens treated God's hidden will, with an adoring reverence, which many of our modern Arminians would do well to imitate. Thus Bion (Κλιοδ. και Μυρσ. 10.)

It is not for man, to ſit in judgment on the actions of God.

So Theognis (γνωμ. 141, 142.)——We men are fooliſh in our imaginations, and know nothing: but the gods accompliſh all things according to their own mind.

And again, (Lin. 687, 688.)

It is not lawful for mortals, to enter the liſts with the gods, nor to bring in an accuſation againſt them.

leſs,

leſs, in matters ſpiritual and everlaſting. If the univerſe had a maker, it muſt have a governor: and if it has a governor, his will and providence muſt extend to all things, without exception. For my own part, I can diſcern no medium between abſolute predeſtination, and blank atheiſm.

Mr. Rollin*, if I miſtake not, has, ſomewhere, a fine obſervation, to this effect: that "It is uſual, with God, ſo carefully to conceal himſelf, and to hide the agency of his providence behind ſecond cauſes, as to render that, very often, undiſcernable, and indiſtinguiſhable from theſe." Which wiſdom of conduct, and gentleneſs of operation (not leſs efficacious, becauſe gentle and inviſible), inſtead of exciting the admiration they deſerve; have, on the contrary, given occaſion to the ſetting up of that

* Since the above was written, I have met with the fine paſſage to which it refers. "Providence delights to conceal its wonders under the vail of human operations." Rollin's Arts and Sciences of the Ancients, vol. 3. p. 480.

Mr. Hervey has likewiſe a moſt beautiful and judicious paragraph to the ſame effect; where, ſpeaking of what is commonly termed accidental death, this admirable writer aſks: Was it then a random ſtroke? doubtleſs, the blow came from an aiming, though inviſible hand. God preſideth over the armies of heaven. God ruleth among the inhabitants of the earth. And God conducteth what men call chance. Nothing, nothing comes to paſs, through a blind and undiſcerning fatality. If accidents happen, they happen according to the exact foreknowledge, and conformably to the determinate counſels of eternal wiſdom. The Lord, with whom are the iſſues of death, ſigns the warrant, and gives the high commiſſion. The ſeemingly fortuitous diſaſter, is only the agent, or inſtrument, appointed to execute the ſupreme decree. When the king of Iſrael was mortally wounded, it ſeemed to be a caſual ſhot. A certain man drew a bow at a venture, (1 Kings xxii. 34.) At a venture, as he thought. But his hand was ſtrengthened by an omnipotent aid; and the ſhaft levelled, by an unerring eye. So that, what we term caſualty, is really providence; accompliſhing deliberate deſigns, but concealing its own interpoſition. How comforting this reflection! Admirably adapted to ſoothe the throbbing anguiſh of the mourners, and compoſe their ſpirits into a quiet ſubmiſſion! Excellently ſuited, to diſſipate the fears of godly ſurvivors; and create a calm intrepidity, even amidſt innumerable perils!" Hervey's Meditations, vol. 1. p. 27, 28.

unreal idol of the brain, called chance. Whereas, to uſe the lovely lines of our great moral poet,

All nature is but art unknown to thee;
All chance, direction which thou canſt not ſee;

Words are only ſo far valuable, as they are the vehicles of meaning. And meaning, or ideas, derive their whole value, from their having ſome foundation in reaſon, reality, and fact. Was I, therefore, to be concerned in drawing up an expurgatory index to language, I would, without mercy, caſhier and proſcribe ſuch words, as chance, fortune, luck, caſualty, contingency, and miſhap. Nor unjuſtly. For, they are *voces & præterea nihil.* Mere terms, without ideas. Abſolute expletives, which import nothing. Unmeaning cyphers, either proudly invented to hide man's ignorance of real cauſes, or ſacrilegiouſly deſigned to rob the Deity of the honours due to his wiſdom, providence, and power.

Reaſon and revelation are perfect uniſons, in aſſuring us, that God is the ſupreme, independent firſt cauſe; of whom, all ſecondary and inferior cauſes are no more the effects. Elſe, proper originality and abſolute wiſdom, unlimited ſupremacy and almighty power, ceaſe to be attributes of Deity. —I remember to have heard an intereſting anecdote of king William, and biſhop Burnet. The Arminian prelate affected to wonder, "How a perſon, of his majeſty's piety and good ſenſe, could ſo rootedly believe the doctrine of abſolute predeſtination." The royal Calviniſt replied; did I not believe abſolute predeſtination, I could not believe a providence. For, it would be moſt abſurd, to ſuppoſe, that a being of infinite wiſdom would act without a plan: for which plan, predeſtination is only another name.

What, indeed, is predeſtination, but God's determinate plan of action? and what is providence, but the evolution of that plan? In his decree, God reſolved,

ſolved, within himſelf, what he would do, and what he would permit to be done: by his providence, this effective and permiſſive will paſſes into external act, and has its poſitive accompliſhment. So that the purpoſe of God, as it were, draws the out-lines; and providence lays on the colours. What that deſigned, this completes: what that ordained, this executes. Predeſtination is analogous to the mind and intention; providence to the hand and agency; of the artificer. Hence, we are told, that God worketh [there's his providence] all things, after the counſel of his own will [there's his decree], Eph. i. 11. And again, he doth according to his will, in the army of heaven and among the inhabitants of the earth: and none can ſtay his hand [i. e. his will, and the execution of it, are irreſiſtible], nor ſay unto him, what doſt thou? i. e. his purpoſe and providence are ſovereign, and for which he will not be accountable to his creatures. Dan. iv. 35.

According, therefore, to the Scripture repreſentation, Providence neither acts vaguely and at random, like a blind archer, who ſhoots uncertainly in the dark, as well as he can; nor yet *pro re natâ*, or as the unforeſeen exigence of affairs may require: like ſome blundering ſtateſman, who plunges (it may be) his country and himſelf into difficulties, and then is forced to unravel his cobweb, and reverſe his plan of operations, as the beſt remedy for thoſe diſaſters, which the court-ſpider had not the wiſdom to foreſee. But ſhall we ſay this of God? It were blaſphemy. He that dwelleth in heaven, laugheth all theſe miſerable after-thoughts to ſcorn. God, who can neither be over-reached, nor overpowered, has all theſe wretched poſt-expedients in deriſion. He is incapable of miſtake. He knows no levity of will. He cannot be ſurprized with any unforeſeen inconveniencies. His throne is in heaven, and his kingdom ruleth over all. Whatever, therefore, comes to paſs, comes to paſs as a part of

the original plan: and is the offspring of that prolific ſeries of cauſes and effects, which owes its birth to the ordaining and permiſſive will of him, in whom we all live, and are moved *, and have our being. Providence, in time, is the hand, that delivers God's purpoſe, of thoſe beings and events with which that purpoſe was pregnant from everlaſting. The doctrine of equivocal generation is not more abſurd, in philoſophy; than the doctrine of un-predeſtinated events, is, in theology.

Thus, the long train of things is, though

A mighty maze, yet not without a plan.

God's ſovereign will is the firſt link; his unalterable decree is the ſecond; and his all-active providence, the third; in the great chain of cauſes. What his will determined, that his decree eſtabliſhed, and his providence, either mediately or immediately, effects. His will was the adorable ſpring of all: his decree marked out the channel: and his providence directs the ſtream.

"If ſo," it may be objected, "it will follow, that whatever is, is right." Conſequences cannot be helped. No doubt, God, who does nothing in vain; who cannot do any thing to no purpoſe, and ſtill leſs to a bad one; who both acts and permits, with deſign; and who weighs the paths of men; has, in the unfathomable abyſs of his counſel, very important (though, to us, ſecret) reaſons, for permitting the firſt entrance of moral evil, and for ſuffering both † moral and natural evil ſtill to reign over ſo great a part of the creation. Unſearchable are his judgments [κριματα, decrees] and his ways [the methods and diſpenſations of his providence] paſt

* Κινουμεθα, Acts xvii. 28.

† Grotius himſelf is forced to own, "quæ verò permittuntur Scelera, non carent interim ſuo fructu," i. e. even the crimes which God permits the perpetration of, are not without their good conſequences. (De Veritat. Rel. l. 1, ſect. 19.)—A bold ſaying, this! But the ſayer was an Arminian: and, therefore, we hear no out-cry on the occaſion.

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finding out. Who hath known the mind of the Lord, or who hath been his counſellor? For, of him, and through him, and to him, are all things. Rom. ii. 33, 34, 36.—As to myſelf, I can, through grace, moſt heartily adopt the maxim of Bengelius, *non plus ſumere, non minus accipere* *: I neither wiſh to know more than God has revealed; nor to remain ignorant of what he has revealed. I deſire to advance, and to halt, juſt when and where the pillar of God's written word ſtays, or goes forward. I am content, that the impenetrable veil, divinely interpoſed, between his purpoſes and my comprehenſion, be not drawn aſide, until faith is loſt in ſight, and my ſpirit return to him who gave it.—— But of this I am aſſured, that echo does not reverberate ſound, ſo punctually, as the actual diſpoſal of things anſwers to God's predetermination concerning them. This cannot be denied, without dethroning providence, as far as in us lies, and ſetting up fortune in its room. There is no alternative. I defy all the ſophiſtry of man, to ſtrike out a middle way. He, that made all things, either directs all things he has made, or has conſigned them over to chance. But, what is chance? a name for † nothing. Arminianiſm, therefore, is atheiſm.

I grant,

* Ordo Temporum, cap. viii. p. 302.

† The late learned and indefatigable Mr. Chambers has in his valuable Dictionary of Arts and Sciences, under the word Chance, two or three obſervations, ſo pertinent and full to this remark, (viz. of chance being a name for nothing) that I cannot help tranſcribing them. "Our ignorance and precipitancy lead us to attribute effects to chance, which have a neceſſary and determinate cauſe.

"When we ſay a thing happens by chance, we really mean no more, than that its cauſe is unknown to us: and not, as ſome vainly imagine, that chance itſelf can be the cauſe of any thing. From this conſideration, Dr. Bentley takes occaſion to expoſe the folly of that old tenet, The World was made by Chance.

"The caſe of the painter, who, unable to expreſs the foam at the mouth of the horſe he had painted, threw his ſponge in deſpair at the piece, and by chance did that which he could not before do by deſign, is an eminent inſtance of the force of chance. Yet, it is obvious, all we here mean by chance, is, that the painter was not

I grant, that the twin doctrines of predestination and providence, are not without their difficulties. But the denial of them is attended with ten thousand times more and greater. The difficulties on one side, are but as dust upon the balance those on the other, as mountains in the scale. To imagine, that a being of boundless wisdom, power and goodness, would create the universe, and not sit at the helm afterwards, but turn us adrift, to shift for ourselves, like an huge vessel without a pilot; is a supposition, that subverts every notion of Deity, gives the lie to every page in the Bible, contradicts our daily experience, and insults the common reason of mankind.

Say'st thou, the course of nature governs all?
The course of nature is the art of God.

The whole creation, from the seraph down to the indivisible atom, ministers to the supreme will, and is under the special observation, government, and direction of the omnipotent mind: who sees all, himself unseen; who upholds all, himself unsustained; who guides all, himself guided by none; and who changes all, himself unchanged.

"But does not this doctrine tend to the establishment of fatality?" Supposing it even did, were it not better to be a Christian fatalist, than to avow a set of loose, Arminian principles, which, if pushed to their natural extent, inevitably terminate in the rankest atheism? For, without predestination, there can be no providence; and, without providence, no God.

After all, what do you mean by fate? If you mean a regular succession of determined events, from the

aware of the effect: or, that he did not throw the sponge with such a view. Not but that he actually did every thing necessary to produce the effect. Insomuch that, considering the direction wherein he threw the sponge, together with its form, and specific gravity the colours wherewith it was smeered, and the distance of the hand from the piece; it was impossible, on the present system of things, that the effect should not follow."

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beginning to the end of time; an uninterrupted chain, without a ſingle chaſm; all depending on the eternal will and continued influence of the great firſt cauſe: if this is fate, it muſt be owned, that it and the Scripture predeſtination are, at moſt, very thinly divided; or, rather, entirely co-aleſce.—But if, by fate, is meant, either a conſtitution of things antecedent to the will of God; by which he himſelf was bound, *ab origine*; and which goes on, of itſelf, to multiply cauſes and effects, to the excluſion of the all-pervading power and unintermitting agency of an intelligent, perpetual, and particular providence: neither reaſon nor Chriſtianity allows of any ſuch fate as this. Fate, thus conſidered, is juſt ſuch an extreme, on one hand, as chance is, on the other. Both are, alike, unexiſtable.

It having been not unuſual, with the Arminian writers, to tax us with adopting the fate of the ancient Stoics; I thought it might not be unacceptable, to the Engliſh reader, to ſubjoin a brief view of what thoſe philoſophers generally held (for they were not, all, exactly of a mind) as to this particular. It will appear, to every competent reader, from what is there given, how far the doctrine of fate, as believed and taught by the Stoics, may be admitted, upon Chriſtian principles. Having large materials by me, for ſuch a work, it would have been very eaſy for me to have annexed a diſſertation, of my own, upon the ſubject: but I choſe to confine myſelf to a ſmall extract from the citations and remarks of the learned Lipſius; who ſeems, in his *Phyſiologia Stoicorum*, to have almoſt exhauſted the ſubſtance of the argument, with a penetration and preciſion, which leave little room either for addition or amendment. In a cauſe, therefore, where the intereſt of truth is ſo eminently concerned, I would rather retain the ableſt counſel, when it can be had, than venture to be, myſelf, her ſole advocate.

For my own particular part, I frankly confeſ that, as far as the coincidence of the Stoïcal fat with the Bible-predeſtination *, holds good; I ſe no reaſon, why we ſhould be aſhamed to acknow ledge it. St. Auſtin, and many other great and ex cellent men, have not ſcrupled to admit both th word [viz. the word fate] and the thing, properl underſtood †. I am quite of Lipſius's mind: "*verò non averſabor Stoici nomen; ſed Stoici Chriſtian* I have no objection to being called a Stoic, ſo yo but prefix the word Chriſtian to it ‡."

Here ended the firſt leſſon: i. e. here ended th preface to the former edition of this tract. A trac

* "Now I am in ſome meaſure enlightened" (ſays the Rev. M Newton of Olney) "I can eaſily perceive, that it is in the adju ment and concurrence of ſeemingly fortuitous circumſtances, th the ruling power and wiſdom of God are moſt evidently diſplay in human affairs. How many ſuch caſual events may we remark the hiſtory of Joſeph, which had each a neceſſary influence in his e ſuing promotion!—If the Midianites had paſſed by a day ſooner, a day later;—If they had ſold him to any perſon, but Potiphar; If his miſtreſs had been a better woman;—If Pharaoh's officers h not diſpleaſed their lord; or, if any, or all theſe things had fallen o in any other manner, or time, than they did; all, that followe had been prevented: the promiſes and purpoſes of God concerni Iſrael, their bondage, deliverances, polity, and ſettlement, m have failed: and as all theſe things tended to and centred in Chri the promiſed Saviour; the deſire of all nations would not have a peared. Mankind had been ſtill in their ſins, without hope; and t counſels of God's eternal love, in favour of ſinners, defeated. Th we may ſee a connection between Joſeph's firſt dream, and the dea of our Lord Chriſt, with all its glorious conſequences. So ſtron though ſecret, is the concatenation between the greateſt and the ſma eſt events!—What a comfortable thought is this to a believer, to kno that, amidſt all the various, interfering deſigns of men, the Lord h one conſtant deſign, which he cannot, will not miſs: namely, l own glory, in the complete ſalvation of his people! And that he wiſe, and ſtrong, and faithful, to make even thoſe things, whi ſeem contrary to this deſign, ſubſervient to promote it!" See 96- & ſeq. of a moſt entertaining and inſtructive piece, entitled, authentic Narrative of ſome remarkable and intereſting Particul in the Life of ********, in a Series of Letters. 1765.

† For a ſample, the learned reader may peruſe the judicic chapter, De Fato, in Abp. Bradwardin's immortal book De Cau Dei, Lib. i. cap. 28.

‡ Oper. Tom. i. Def. Poſthum. cap. ii. p. 118.

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whoſe publication has raiſed the indignant quills of more than one Arminian porcupine.

Among thoſe enraged porcupines, none has, hitherto, briſtled up ſo fiercely, as the high and mighty Mr. John Weſley. He even dipt his quills in the ink of forgery, on the occaſion; as Indians tinge the points of their arrows with poiſon, in hope of their doing more effectual execution. The quills, however, have reverberated, and with ample intereſt, on poor Mr. John's own pate. He felt the unexpected pain, and he has ſqueaked accordingly. I will not, here, add to the well-deſerved chaſtiſement he has received: which, from more than one quarter, has been ſuch, as will, probably, keep him ſore, while his ſur-name begins with W. Let him, for his own ſake, learn, as becomes a very ſore man, to lie ſtill. Reſt may do him good: motion will but add to his fever, by irritating his humours already too peccant. Predeſtination is a ſtone, by raſhly falling on which, he has, more than once, been lamentably broken. I wiſh him to take heed, in due ſeaſon, leſt that ſtone, at length, fall on him. For, notwithſtanding all his delinquencies, I would ſtill have him avoid, if poſſible, the cataſtrophe of being ground to powder.

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part of fixteen years; being, both of us, canons regular; of, nearly, the ſame age and ſtanding; uniſons in temper and diſpoſition; purſuing the ſame courſe of ſtudies; and, which was better ſtill, joint hearers of Peter Martyr, when that apoſtolic man publicly expounded St. Paul's Epiſtle to the Romans, and gave private lectures on the Pſalms to us his monks." From this memorable period we are, evidently, to date the æra of Zanchy's awakening to a true ſight and experimental ſenſe of divine things. His friend the count, and the learned Tremellius, were alſo converted, about the ſame time, under the miniſtry of Martyr.

This happy change being effected, our author's ſtudies began to run in a new channel. "The count," ſays he, "and myſelf betook ourſelves to a diligent reading of the Holy Scriptures: to which we joined a peruſal of the beſt of the fathers, and, particularly, St. Auſtin. For ſome years, we went on thus, in private; and, in public, we preached the goſpel, as far as we were able, in its purity. The count, whoſe gifts and graces were abundantly ſuperior to mine, preached with much greater enlargement of ſpirit, and freedom of utterance, than I could ever pretend to: it was, therefore, no wonder that he found himſelf conſtrained to fly his country, before I was. The territory of the Griſons was his immediate place of retreat: from whence removing ſoon after, he ſettled at Geneva; where he commenced the firſt paſtor of the Proteſtant Italian Church in that city. Having faithfully executed this ſacred office, for ſome years, he, at length, comfortably fell aſleep in Chriſt *," A. D. 1558, after having, on his death-bed, commended the overſight of his flock to the great Calvin.

It was in the year 1550, that Peter Martyr himſelf was obliged to quit Italy; where he could no

* Zanch. ut ſupra.

longer

longer preach, nor even ſtay, with ſafety. Toward the latter end of the ſame year, eighteen of his diſciples were forced to follow their maſter from their native land: of which number Zanchy was one. Being thus a refugee, or, as himſelf uſed to expreſs it, "delivered from his Babyloniſh captivity;" he went into Griſony, where he continued upwards of eight months: and then to Geneva, where, after a ſtay of near a twelvemonth, he received an invitation to England (upon the recommendation of Peter Martyr, then in this kingdom), to fill a divinity-profeſſorſhip here; I ſuppoſe, at Oxford, where Martyr had been for ſome time ſettled. Zanchy embraced the offer, and began his journey: but was detained, on his way, by a counter invitation to Straſburgh; where the divinity chair had been lately vacated by the death of the excellent Caſpar Hedio.

Zanchy was fixed at Straſburgh A. D. 1553, and taught there, almoſt eleven years: but not without ſome uneaſineſs to himſelf, occaſioned by the malicious oppoſition of ſeveral, who perſecuted him for much the ſame reaſon that Cain hated righteous Abel, 1 John iii. 12. Matters, however, went on tolerably, during the life-time of Sturmius; who was then at the head of the univerſity, and Zanchius's faſt friend. At Straſburgh it was, that he preſented the famous declaration of his faith concerning predeſtination, final perſeverance, and the Lord's Supper. He gave it in, to the ſenate, October 22, 1562. Of this admirable performance (i. e. of that part of it which reſpects the firſt of theſe points) the reader may form ſome judgment, by the following tranſlation.

In proportion as the old ſenators and divines died off, one by one, Zanchy's ſituation, at Straſburgh, grew more and more uncomfortable. Matters, at length, came to that height, that he was required to ſubſcribe to the Auſburgh confeſſion, on pain

pain of loſing his profeſſorſhip. After mature deliberation, he did indeed ſubſcribe: but with this declared reſtriction, *modò orthodoxè intelligatur.* Notwithſtanding the expreſs limitation, with which he fettered his ſubſcription, ſtill, this great and good man ſeems, for peace ſake, to have granted too much, concerning the manner of Chriſt's preſence in the Lord's Supper: as appears, by the firſt of the three theſes, maintained by him at this time: 1. *Verum Chriſti corpus, pro nobis traditum; & verum ejus ſanguinem, in peccatorum noſtrorum remiſſionem effuſum, in Cœnâ verè manducari & bibi.* Though the other two poſitions do, effectually, explain his meaning: 2. *Verùm id, non ore, & dentibus corporis, ſed verâ fide.* 3. *Ideòque, à ſolis fidelibus.* I ſhall, here, beg leave to interpoſe one queſtion, naturally ariſing from the ſubject. What good purpoſe do the impoſition and the multiplication of unneceſſary ſubſcriptions to forms of human compoſition, tend to promote? It is a fence, far too low, to keep out men of little or no principle; and too high, ſometimes, for men of real integrity to ſurmount. It, often, opens a door of ready admiſſion, to the abandoned; who, oſtrich like, care not what they ſwallow, ſo they can but make ſubſcription a bridge to ſecular intereſt: and for the truly honeſt, it, frequently, either quite excludes them from a ſphere of action, wherein they might be eminently uſeful; or obliges them to teſtify their aſſent, in ſuch terms, and with ſuch open, profeſt reſtrictions, as render ſubſcription a mere nothing.

Not content with Zanchy's conceſſions, ſeveral of the Straſburgh bigots * perſiſted in raiſing a controverſial

* Particularly, John Marbach, native of Schawben, or Swabia: a turbulent, unſteady theologiſt; pedantic, and abuſive; a weak, but fiery diſputer, who delighted to live in the ſmoke of contention and virulent debate. He was, among the reſt of his good qualities, exceſſively loquacious: which made Luther ſay of him, on a very public

verſial duſt. They tendered accuſations againſt him, of errors in point of doctrine: particularly, for his ſuppoſed heterodoxy concerning the nature of the Lord's ſupper; his denial of the ubiquity of Chriſt's natural body, and his proteſting againſt the lawfulneſs of images, &c. Nay, they even went ſo far, as to charge him with unſound opinions concerning predeſtination and the perſeverance of the truly regenerate: ſo early did ſome of Luther's pretended diſciples, after the death of that glorious reformer (and he had not been dead at this time above fifteen years), begin to fall off from the doctrines he taught, though they ſtill had the effrontery to call themſelves by his name!

A grand occaſion of this diſſention, was a book concerning the euchariſt, and in defence of conſubſtantiation, written by one Heſhuſius; a fierce, invidious preacher, who laviſhed the opprobrious names of heretic and atheiſt, on all, without diſtinction, whoſe religious ſyſtem went an hair's breadth above or below his own ſtandard. In his preface, he groſly reflected * on the Elector Palatine (Frederic III.), Peter Martyr, Bullinger, Calvin, Zuinglius, Œcolampadius, and other great divines of that age. Zanchy, in mere reſpect to theſe venerable names, did in concert with the learned Sturmius, prevail with the magiſtrates of Straſburgh to prohibit the impreſſion. Mr. Bayle is ſo candid, as to acknowledge, that "Zanchy cauſed this book to be ſuppreſſed, not on account of its doctrine, which he left to the judgment of the Church; but for the calumnies of the preface." Zanchy was a zealous friend to religious liberty. He had too great a ſhare of good ſenſe and real religion, to pur-

public occaſion, Ori hujus Suevi nunquam araneæ poerunt telas texere; "This talkative Swabian need not be afraid of ſpiders: for he keeps his lips in ſuch conſtant motion, that no ſpider will ever be able to weave a cobweb on his mouth."

* Vide Zanch. Op. tom. vii. part 2. col. 250, 251.

ſue

ſue any meaſures, which ſimply tended, either to reſtrain men from declaring their principles with ſafety, or to ſhackle the human mind in its enquiries after truth. But he ardently wiſhed to ſee the contending parties, of every denomination, carry on their debates with Chriſtian meekneſs, modeſty, and benevolence: and, where theſe amiable ingredients were wanting, he looked upon diſputation as a malignant fever, endangering the health, peace, and ſafety of the Church. When candor is loſt, truth is rarely found. Zanchy's own obſervations * ſubjoined below, exhibit a ſtriking picture of that moderation, detachment from bigotry, and liberality of ſentiment, which ſtrongly characterize the Chriſtian and the Proteſtant.

Notwithſtanding the precautions taken by the magiſtrates, Heſhuſius's incendiary piece ſtole through the preſs: and Zanchy's efforts, to ſtifle its publication, were looked upon, by the author's party, as an injury never to be forgiven. They left no methods uneſſayed, to remove him from his profeſſorſhip. Many compromiſing expedients were propoſed, by the moderate of both parties. The chapter of St. Thomas (of which Zanchy himſelf was a canon) met, to conſider what courſe ſhould be purſued. By them, it was referred to a ſelect committee of thirteen. Zanchy offered to debate the agitated points, in a friendly and peaceable manner, with his opponents: which offer not being accepted, he made ſeveral journies to other Churches and

* *Si liber iſte non fuiſſet refertus tot calumniis & convitiis, tùm in ipſum principem Palatinum, tùm in tot præclaras eccleſias & earum doctores; ego non curâſſem in ejus impreſſionem impediri.* LICET ENIM UNICUIQUE SUAM SENTENTIAM SCRIBERE ET EXPLICARE. *Sed cùm audirem tot eccleſias in libro iſto damnari hæreſeos & atheiſmi; idque non propter unum aut alterum articulum fidei, qui impugnaretur, ſed ſolummodò propter interpretationem aliquam verborum, in quâ neque tota religio conſiſtit, neque ſalus periclitatur;—adductus fui, ut libri iſtius impreſſionem, &c.*

ZANCH. ubi ſupr.

univerſities

Univerſities in different parts of Germany, and requeſted their opinions: which he brought with him in writing. Things, however, could not be ſettled, until the ſenate of Straſburgh convened an aſſembly, from other diſtricts, conſiſting, partly, of divines; and partly of perſons learned in the laws. Theſe referees, after hearing both ſides, recurred to the old, fruitleſs expedient, of agreeing on certain articles, to which they adviſed each party to ſubſcribe. Zanchy, deſirous of laying theſe unchriſtian heats, and, at the ſame time, no leſs determined to preſerve integrity and a good conſcience; ſubſcribed in theſe cautious terms: *Hanc doctrinæ formulam ut piam agnoſco, ità etiam recipio:* "I acknowledge this ſummary of doctrine to be pious, and ſo I admit it." This condeſcenſion, on Zanchy's part, was not followed by thoſe peaceful effects which were expected. The peace was too looſely patched up, to be of any long duration. His adverſaries began to worry him afreſh; and, juſt as meaſures were bringing on the carpet, for a new and more laſting compromiſe, our divine received an invitation to the Church of Chiavenna, ſituate on the borders of Italy, and in the territory of the Griſons.

Auguſtin Mainard, paſtor of that place, was lately dead: and a meſſenger arrived, to let Zanchy know, that he was choſen to ſucceed him. Having very ſlender proſpect of peace at Straſburgh, he obtained the conſent of the ſenate to reſign his canonry of St. Thomas, and profeſſorſhip of divinity. Whilſt the above debates were depending, he had received ſeparate invitations to Zurich, Geneva, Leyden, Heidelberg, Marpurg, and Lauſanne: but until he had ſeen the reſult of things at Straſburgh, he did not judge any of theſe calls ſufficiently providential to determine his removal.

He left Straſburgh*, in November, 1563, and entered on his paſtoral charge at Chiavenna, the beginning of January following. But he had not long been there, before the town was viſited by a diſmal peſtilence, which, within the ſpace of ſeven months, carried off twelve hundred of the inhabitants. Zanchy, however, continued to exerciſe his miniſtry, as long as there was an aſſembly to preach to. At length, the far greater part of the townſmen being ſwept away, he retreated, for awhile, with his family, to an adjoining mountain. His own account is this (tom. vii. part 1. col. 36, 37.): "Mainard, my pious predeceſſor, had often foretold the calamity, with which the town of Chiavenna has been ſince viſited. All the inhabitants have been too well convinced, that that holy man of God did not propheſy at random. When the plague actually began to make havock, I enforced repentance and faith, while I had a place to preach in, or any congregation to hear. Many being dead, and others having fled the town (like ſhip-wrecked mariners, who, to avoid inſtant deſtruction, make towards what coaſt they can); but very few remained: and, of theſe remaining few, ſome were almoſt terrified to death, others were ſolely employed in taking care of the ſick, and others in guarding the walls. They concurred in adviſing me to conſult my own ſafety, by withdrawing, for a time, until the indignation ſhould be overpaſſed. I betook myſelf, therefore, with all my family, to an high mountain, not a vaſt way from the town, yet remote from human

* Attended by his ſervant, *Fridric Syllæpurg*, a native of Heſſe; concerning whom Zanchy writes thus: *Diſcefſi argentinâ, unà cum filio, non tam famulo, quàm amico & fratre, Friderico Syllæpurgio, Heſſo; juvene bonorum literarum ſtudioſo, & ſanæ doctrinæ amanti:* "A learned youth, and a lover of the goſpel; whom I look upon, not ſo much in the light of a domeſtic, as of a faithful friend and a Chriſtian brother."———*Oper.* T. vii. part 1. col. 36.

I hardly know which were moſt extraordinary; the good qualities of the ſervant; or the gratitude and humility of the maſter.

converſe,

converſe, and peculiarly formed for contemplation and unmoleſted retirement. Here we led a ſolitary life, for three months and an half. I devoted my time, chiefly, to meditation and writing; to prayer, and reading the Scriptures. I never was happier in my own ſoul, nor enjoyed a better ſhare of health." Afterwards, the plague beginning to abate, he quitted his retreat, and reſumed the public exerciſe of his function.

After four years continuance at Chiavenna, Frederic III. elector palatine, prevailed with him to accept a divinity profeſſorſhip, in the univerſity of Heidelberg, upon the deceaſe of the famous Zachary Urſin. In the beginning of the year 1568, Zanchy entered on his new ſituation: and, ſhortly after, opened the chair, with an admirable oration, *De conſervando in eccleſiâ puro puto verbo Dei.* In the ſame year, he received his doctor's degree: the elector palatine, and his ſon, prince Caſimir, honoring the ceremony with their preſence.

He had not been long ſettled in the palatinate, when the elector (one of the moſt amiable and religious princes of that age) ſtrongly ſolicited him to confirm and elucidate the doctrine of the Trinity, by writing a profeſſed treatiſe on that moſt important ſubject; deſiring him, moreover, to be very particular and explicit, in canvaſſing the arguments made uſe of by the Socinians; who had then fixed their head-quarters in Poland and Tranſylvania, and were exhauſting every artifice of ſophiſtry and ſubterfuge to degrade the Son and Spirit of God to the level of mere creatures. Zanchy, accordingly, employed his leiſure hours in obeying this pious command. His maſterly and elaborate treatiſe *De Dei naturâ*; and that *De tribus Elohim uno eodemque Jehovâ*; were written on this occaſion: treatiſes, fraught with the moſt ſolid learning and argument; breathing at the ſame time, the amiable ſpirit of genuine candor and tranſparent piety. Among a variety of intereſting

particulars, he does not omit to inform his readers, that Lælius Sòcinus, and other favourers of the Servetian hypotheſis, had ſpared neither pains nor art, to pervert his judgment, and win him over to their party; but that, finding him inflexible, they had broke off all intercourſe with him; and from artful adulators, commenced his determined enemies. An event this, which he even looked upon as a bleſſing, and for which he conceived himſelf bound to render his beſt thanks to the ſupreme head of the Church, Chriſt Jeſus. He retained his profeſſorſhip at Heidelberg, ten years: when, the elector Frederic being dead, he removed to Newſtadt, the reſidence of prince John Caſimir, count palatine. Here he choſe to fix his ſtation, for the preſent, in preference to two invitations he had juſt received: one, from the univerſity of Leyden, then lately opened; the other, from the Proteſtant Church at Antwerp.—The conduct of divine providence, reſpecting Zanchy's frequent removals, is very obſervable. He was a lover of peace, and paſſionately fond of retirement. But he was too bright a luminary, to be always continued in one place. The ſalt of the earth muſt be ſprinkled here and there, in order to be extenſively uſeful, and to ſeaſon the Church throughout. Hence, God's faithful miniſters, like the officers in a monarch's army, are quartered in various places; ſtationed and remanded hither and thither, as may moſt conduce to their maſter's ſervice.

The Church of Newſtadt enjoyed our author upwards of ſeven years. Being, by that time, far advanced in life; and the infirmities of age coming on him very faſt, he found himſelf obliged to ceaſe from that conſtant ſeries of labour, and intenſeneſs of application, which he had ſo long, and ſo indefatigably, undergone. He was, at his own requeſt, diſmiſſed from public ſervice, at Newſtadt, by the elector Caſimir; receiving at the ſame time, very

ſubſtantial marks of reſpect and favour from that religious and generous prince.

From Newſtadt he repaired, once more, to Heidelberg; chiefly with a view to ſee ſome of his old friends. This proved his laſt removal on earth; for, ſhortly after, his ſoul, now ripe for glory, dropt the body, and aſcended to heaven, about ſix in the morning of November 19, 1590, *æt.* 75. His remains were interred at Heidelberg, in the college chapel of St. Peter; where a ſmall monumental ſtone was ſet up to his memory, with this inſcription:

Hieronymi hîc ſunt condita oſſa Zanchii,
Itali; exulantis, Chriſti amore, à patriâ:
Qui theologus quantus fuerit et philoſophus,
Teſtantur hoc, libri editi ab eo plurimi;
Teſtantur hoc, quos voce docuit in ſcholis;
Quique audiére eum docentem eccleſias.
Nunc ergò, quamvis hinc migrârit ſpiritu,
*Claro tamen nobis remanſit nomine**.

Deceſſit A. MDXC. Die 19. Novemb.

I cannot help lamenting, that no more is to be collected, concerning this incomparable man, than a few outlines of his life; compriſing little elſe but a dry detail of dates and removals.

As to his perſon, I can find no deſcription of it, except from ſome very old and ſcarce prints, moſt of which were ſtruck from engravings on wood. Theſe

* Here Zanchy reſts, whom love of truth conſtrain'd
To quit his own and ſeek a foreign land.
How good and great he was, how form'd to ſhine,
How fraught with ſcience human and divine;
Sufficient proof his num'rous writings give,
And thoſe who heard him teach and ſaw him live.
Earth ſtill enjoys him, tho' his ſoul is fled:
His name is deathleſs, tho' his duſt is dead.

repreſent him, as extremely corpulent, even to unwieldineſs. And yet, from the aſtoniſhing extent, profoundneſs, and exquiſite activity, of his learning, judgment, and genius, one might well-nigh be induced to imagine, that he conſiſted entirely of ſoul, without any dead weight of body at all. For, of his mind, his writings preſents us with the lovelieſt image. He ſeems to have been poſſeſſed, and in a very ſuperior degree, of thoſe graces, virtues, and abilities, which ennoble and exalt human nature to the higheſt elevation it is capable of below. His clear inſight into the truths of the goſpel, is wonderful: eſpecially, conſidering that the Church of God was but juſt emerging from the long and diſmal night of Popiſh darkneſs; and himſelf, previous to his converſion, as deeply plunged in the ſhades, as any. It is a bleſſing, which but few are favoured with, to ſtep, almoſt at once, out of midnight, into meridian day. He was thoroughly experienced in the divine life of the ſoul; and an happy ſubject of that internal kingdom of God, which lies in righteouſneſs and peace, and joy in the Holy Ghoſt.—This enabled him to ſuſtain that impetus of oppoſition, which he almoſt conſtantly met with. Few perſons have, ordinarily, borne a larger ſhare of the croſs; and, perhaps, none ever ſuſtained it better. In him were happily centred all the meek benevolence of charity, and all the adamantine firmneſs of intrepidity; qualities, alas, not conſtantly united in men of orthodoxy and learning.

He was intimately converſant with the writings of the fathers, and of the philoſophers of that and the preceding times. His modeſty and humility were ſingular. No man was ever more ſtudious to preſerve peace in the Church of Chriſt, nor more highly reliſhed the pleaſures of learned and religious friendſhip. For ſome time before his deceaſe, it pleaſed God to deprive him of his eyeſight: for this I take to be the meaning of the excellent Melchior Adamus;

Adamus *; to whom I am indebted for much of the preceding account. His works, which, with his letters, and ſome other ſmall pieces included, are divided into nine tomes, were collected and publiſhed, by his executors, ſome years after his death, and are uſually bound together in 3 vols. folio. He was twice married, and had ſeveral children; none of which, ſo far as I can find, appear to have ſurvived him.

He is ſaid, by Mr. Leigh †, to have been one "of the moſt ſcholaſtical among the Proteſtants:" which, however, may be queſtioned; his ſtyle, and manner of treating an argument, being rather plain and ſolid, than ſubtil and metaphyſical. If ſcholiſm be an excellence in a writer, it is certain that the elder Spanhemius, and the great Francis Turretin, have, ſince, much exceeded Zanchy, in that reſpect. Our learned countryman, Mr. Matthew Poole, terms him ‡ *Theologus non è multis; cujus commentaria, ſingulari eruditione atque acumine compoſita, auctorem ſuum doctiſſimum referunt.* "A divine of the firſt claſs; whoſe expoſitions, written with extraordinary learning and ability, prove him to have been a moſt accompliſhed ſcholar." Even Mr. Bayle, who never ſeems to have been better pleaſed, than when he could pick an hole in the gown of an eccleſiaſtic, though himſelf was the ſon of one, yet allows our author to have been "one of the moſt celebrated Proteſtant divines, and that few miniſters have been ſo moderate as he."

Nor muſt I omit the honour put upon him, by our univerſity of Cambridge, within five years after his death. One William Barrett §, fellow of Gonville and Caius college, ventured, April 29, 1595,

* His words concerning Zanchy, are; *In ſenectâ, quæ nunquam ſola venit, fato Iſaaci obnoxius.*

† Account of religious and learned men, p. 370.

‡ *Synopſ. Criticor.* vol. iv. pars 2. in Præloqu. ad Lect.

§ See Fuller's Hiſt. of Cambridge, p. 150.

to preach an Arminian ſermon, in the face of the univerſity, at St. Mary's. I ſay, ventured; for it was a bold and dangerous attempt, at that time, when the Church of England was in her purity, for any man to propagate Arminianiſm*: and, indeed, Barrett himſelf paid dear for his innovating raſhneſs; which ended in his ruin. The univerſity were ſo highly offended, both at his preſumption, in daring to avow his novel, heterodox opinions; and for mentioning ſome great divines, among whom Zanchy was one, in terms of the higheſt rancor and diſreſpect; that he was enjoined to make a public recantation, in that very pulpit, from whence he had ſo lately vented his errors. This he did, the 5th of May following. Part of his recantation ran † thus: "Laſtly, I raſhly uttered theſe words againſt John Calvin,

* As every reader may not have a clear, determinate idea of what Arminianiſm preciſely is; it may, to ſuch, be ſatisfactory to know, that it conſiſts chiefly, of five particulars. (1.) The Arminians will not allow election to be an eternal, peculiar, unconditional, and irreverſible act of God. (2.) They aſſert, that Chriſt died, equally and indiſcriminately, for every individual of mankind; for them that periſh, no leſs than for them that are ſaved. (3.) That ſaving grace is tendered to the acceptance of every man; which he may, or may not, receive, juſt as he pleaſes. Conſequently, (4.) That the regenerating power of the Holy Spirit is not invincible; but is ſuſpended, for it's efficacy, on the will of man. (5.) That ſaving grace is not an abiding principle; but that thoſe who are loved of God, ranſomed by Chriſt, and born again of the Spirit, may (let God will and ſtrive ever ſo much to the contrary) throw all away, and periſh eternally at laſt.

To theſe, many Arminians tack a variety of errors beſide. But the above may be conſidered as a general ſkeleton of the leading miſtakes which characterize the ſect.

† *Poſtremò, temerè hæc verba effudi adverſus Johannem Calvinum, virum de eccleſia Chriſti optimè meritum; Eum nimirùm auſum fuiſſe ſeſe attollere ſupra altiſſimi & omnipotentis Dei verè altiſſimum et omnipotentem Filium. Quibus verbis me viro doctiſſimo, verèque pio, magnam injuriam feciſſe fateor: temeritatemque hanc meam ut omnes condonetis, humillimè precor. Tum etiam quòd nonnulla adverſùs P. Martyrem, Theodorum Bezam, Hieronymum Zanchium, Franciſcum Junium, et cæteros ejuſdem religionis, eccleſiæ noſtræ lumina & ornamenta, acerbiſſimè effuderim; eos odioſo nomine appellans Calviniſtas, & aliis verbis*

ignominiæ

Calvin (a perſon, than whom none has deſerved better of the Church), namely, that he had preſumed to exalt himſelf above the Son of God: in ſaying which, I acknowledge that I greatly injured that moſt learned and truly pious man; and I do moſt humbly intreat, that you will all forgive this my raſhneſs. I alſo threw out, in a moſt rancorous manner, ſome reflections againſt P. Martyr, Theodore Beza, Jerom Zanchy, Francis Junius, and others of the ſame religion, who were the lights and ornaments of our Church: calling them by the malicious name of Calviniſts, and branding them with other reproachful terms. I did wrong, in aſſailing the reputation of theſe perſons, and in endeavouring to leſſen the eſtimation in which they are held, and in diſſuading any from reading their moſt learned

ignominiæ graviſſimam infamiæ notam inurent. Quos quia eccleſia noſtra meritò reveretur, non erat æquum, et ego eorum famam violarem, aut exiſtimationem aliquâ ratione imminuerem; aut aliquos è noſtris deberterer, ne eorum doctiſſima Scripta legerent.

Strype's Life of Whitgift. Appendix. p. 186.

I cannot help obſerving one more particular, reſpecting this famous recantation; wherein the recanter thus expreſſed himſelf: *Secundò, Petri fidem deficere non potuiſſe, aſſerui; at aliorum poſſe,* &c. i. e. "I aſſerted, that Peter's faith, indeed, could not fail; but that the faith of other believers might; whereas, now, being, by Chriſt's own word, brought to a better and ſounder mind, I acknowledge that Chriſt prays for the faith of each believer in particular; and that, by the efficacy of Chriſt's prayer, all true believers are ſo ſupported, that their faith cannot fail." Barrett aſſerted, rank Arminian as he was, that Peter's faith did not actually fail. But we have had a recent inſtance of an Arminian preacher, who avers, without ceremony, that Peter's faith did fail. The paſſage, verbatim, without adding a jot, or diminiſhing a tittle, ſtands thus: "Peter's faith failed, though Chriſt himſelf prayed it might not." See a ſermon, on 1 Cor. ix. 27. preached before the univerſity of Oxford, Feb. 19. 1769, by John Allen, M. A. Vice-principal of Magdalen Hall, p. 17.

This is Arminianiſm double-diſtilled. The common, ſimple Arminianiſm, that ſerved Barrett, and Laud, and Heylin, will not do now, for our more enlightened divines. Whether Peter's faith failed, or not; that Mr. Allen's modeſty has failed him, is, I believe, what no-body can deny.

works:

works: ſeeing our Church holds theſe divines in deſerved reverence."

I would hope, as our articles of religion have not been changed, but ſtand juſt as they did at that very time, that the Church of England, in the year 1769, ſtill conſiders the above great men (and Zanchy among the reſt) as ſome of her antient lights and ornaments: and that ſhe holds them, and their writings, in the ſame deſerved reverence, as did the Church of England in the year 1595.

OBSER-

OBSERVATIONS

ON THE

DIVINE ATTRIBUTES;

NECESSARY TO BE PREMISED,

In order to our better underſtanding the Doctrine of

PREDESTINATION.

ALTHOUGH the great and ever bleſſed God is a being abſolutely ſimple, and infinitely remote from all ſhadow of compoſition; he is, nevertheleſs, in condeſcenſion to our weak and contracted faculties, repreſented, in Scripture, as poſſeſſed of divers properties, or attributes, which, though ſeemingly different from his eſſence, are, in reality, eſſential to him, and conſtitutive of his very nature.

Of theſe attributes, thoſe, on which we ſhall now particularly deſcant (as being more immediately concerned in the enſuing ſubject), are the following ones; 1. His eternal wiſdom and foreknowledge.—2. The abſolute freedom and liberty of his will. 3. The perpetuity and unchangeableneſs both of himſelf and his decrees. 4. His omnipotence. 5. His juſtice. 6. His mercy.

Without an explication of theſe, the doctrine of predeſtination cannot be ſo well underſtood: we ſhall, therefore, briefly conſider them, by way of preliminary to the main ſubject.

I. With

I. With reſpect to the divine wiſdom and foreknowledge, I ſhall lay down the following poſitions.

Poſ. 1. God is, and always was, ſo perfectly wiſe, that nothing ever did, or does, or can, elude his knowledge. He knew, from all eternity, not only what he himſelf intended to do, but alſo what he would incline and permit others to do. Acts xv. 18. "Known unto God are all his works, ἀπ' αἰῶνος, from eternity."

Poſ. 2. Conſequently, God knows nothing now, nor will know any thing hereafter, which he did not know and foreſee from everlaſting: his fore-knowledge being co-eternal with himſelf, and extending to every thing that is or ſhall be done. Heb. iv. 13. All things, which compriſes paſt, preſent, and future, are naked and open to the eyes of him with whom we have to do.

Poſ. 3. This foreknowledge of God is not conjectural and uncertain, (for then it would not be foreknowledge) but moſt ſure and infallible: ſo that whatever he foreknows to be future, ſhall neceſſarily and undoubtedly come to paſs. For, his knowledge can be no more fruſtrated, or his wiſdom be deceived, than he can ceaſe to be God. Nay, could either of theſe be the caſe, he actually would ceaſe to be God; all miſtake and diſappointment being abſolutely incompatible with the divine nature.

Poſ. 4. The influence, which the divine foreknowledge has on the certain futurition of the things foreknown, does not render the intervention of ſecond cauſes needleſs, nor deſtroy the nature of the things themſelves.

My meaning is, that the preſcience of God does not lay any co ercive neceſſity on the wills of beings naturally free. For inſtance, man, even in his fallen ſtate, is endued with a natural freedom of will; yet he acts, from the firſt to the laſt moment of his life, in abſolute ſubſerviency (though, perhaps, he does not know it, nor deſign it) to the purpoſes and decrees

crees of God concerning him: notwithſtanding which, he is ſenſible of no compulſion, but acts as freely and voluntarily, as if he was *ſui juris*, ſubject to no controul, and abſolutely lord of himſelf. This made Luther*, after he had ſhewn how all things neceſſary and inevitably come to paſs, in conſequence of the ſovereign will and infallible foreknowledge of God, ſay, that "We ſhould carefully diſtinguiſh between a neceſſity of infallibility, and a neceſſity of coaction; ſince both good and evil men, though by their actions they fulfil the decree and appointment of God, yet are not forcibly conſtrained to do any thing, but act willingly."

Poſ. 5. God's foreknowledge, taken abſtractedly, is not the ſole cauſe of beings and events; but his will and foreknowledge together. Hence we find, Acts ii. 23. that his determinate counſel and foreknowledge act in concert; the latter reſulting from, and being founded on, the former.

We paſs on,

II. To conſider the will of God: with regard to which we aſſert as follows.

Poſ. 1. The Deity is poſſeſſed not only of infinite knowledge, but likewiſe of abſolute liberty of will: ſo that whatever he does, or permits to be done, he does and permits freely, and of his own good pleaſure.

Conſequently, it is his free pleaſure to permit ſin; ſince, without his permiſſion, neither men nor devils can do any thing. Now, to permit, is, at leaſt, the ſame as not to hinder, though it be in our power to hinder if we pleaſe: and this permiſſion, or non-hindrance, is certainly an act of the divine will. Hence Auſtin† ſays, "Thoſe things, which, ſeemingly, thwart the divine will, are, nevertheleſs, agreeable to it; for, if God did not permit them, they could not be done: and whatever God per-

* De Serv. Arb. cap. 44. † Enchir. cap. 100.

mits,

mits, he permits freely and willingly. He does nothing, neither ſuffers any thing to be done, againſt his own will." And Luther* obſerves, that "God permitted Adam to fall into ſin, becauſe he willed that he ſhould ſo fall."

Poſ. 2. Although the will of God, conſidered in itſelf, is ſimply one and the ſame; yet, in condeſcenſion to the preſent capacities of men, the divine will is very properly diſtinguiſhed into ſecret and revealed. Thus it was his revealed will, that Pharaoh ſhould let the Iſraelites go; that Abraham ſhould ſacrifice his ſon; and that Peter ſhould not deny Chriſt: but, as was proved by the event, it was his ſecret will that Pharaoh ſhould not let Iſrael go, Exod. iv. 21. that Abraham ſhould not ſacrifice Iſaac, Gen. xxii. 12. and that Peter ſhould deny his Lord, Matt. xxvi. 34.

Poſ. 3. The will of God, reſpecting the ſalvation and condemnation of men, is never contrary to itſelf; he immutably wills the ſalvation of the elect, and *vice verſâ:* nor can he ever vary or deviate from his own will in any inſtance whatever, ſo as that ſhould be done, which he willeth not; or that not be brought to paſs, which he willeth. Iſaiah xlvi. 10. My counſel ſhall ſtand, and I will do all my pleaſure. Pſalm xxxiii. 11. The counſel of the Lord ſtandeth for ever, and the thoughts of his heart to all generations. Job xxiii. 13, 14. He is in one mind, who can turn him? and what his ſoul deſireth, even that he doth; for he performeth the thing that is appointed for me; and many ſuch things are with him. Eph. i. 11. Being predeſtinated, according to the purpoſe of him, who worketh all things after the counſel of his own will.

Thus, for inſtance, Hophni and Phineas hearkened not to the voice of their father, who reproved them for their wickedneſs, becauſe the Lord would

* De Serv. Arb. c. 153.

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ſlay them, 1 Sam. ii. 25. And Sihon, king of Heſhbon, would not receive the peaceable meſſage ſent him by Moſes, becauſe the Lord God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into the hand of Iſrael, Deut. ii. 26, 30. Thus alſo, to add no more, we find that there have been, and ever will be ſome, whoſe eyes God blindeth, and whoſe hearts he hardneth, i. e. whom God permits to continue blind and hardened, on purpoſe to prevent their ſeeing with their eyes, and underſtanding with their hearts, and to hinder their converſion to God, and ſpiritual healing by him, Iſai. vi. 9. John xii. 39, 40.

Poſ. 4. Becauſe God's will of precept may, in ſome inſtances, appear to thwart his will of determination; it does not follow, either, 1. That he mocks his creatures, or, 2. That they are excuſeable for neglecting to obſerve his will of command.

(1.) He does not hereby mock his creatures; for, if men do not believe his word, nor obſerve his precepts, the fault is not in him, but in themſelves: their unbelief and diſobedience are not owing to any ill infuſed into them by God, but to the vitioſity of their depraved nature, and the perverſeneſs of their own wills. Now, if God invited all men to come to him, and then ſhut the door of mercy againſt any who were deſirous of entering; his invitation would be a mockery, and unworthy of himſelf: but we inſiſt on it, that he does not invite all men to come to him in a ſaving way; and that every individual perſon, who is, through his gracious influence on his heart, made willing to come to him, ſhall, ſooner or later, be ſurely ſaved by him, and that with an everlaſting ſalvation. (2.) Man is not excuſable for neglecting God's will of command. Pharaoh was faulty, and therefore juſtly puniſhable, for not obeying God's revealed will, though God's ſecret will rendered that obedience impoſſible.

impoſſible. Abraham would have committed ſin, had he refuſed to ſacrifice Iſaac; and, in looking to God's ſecret will, would have acted counter to his revealed one. So Herod, Pontius Pilate, and the reprobate Jews, were juſtly condemned for putting Chriſt to death, inaſmuch as it was a moſt notorious breach of God's revealed will. "Thou ſhalt do no murder;" yet, in ſlaying the Meſſiah, they did no more than God's hand and his counſel, i. e. his ſecret, ordaining will, determined before ſhould be done, Acts iv. 27, 28. and Judas is juſtly puniſhed for perfidiouſly and wickedly betraying Chriſt, though his perfidy and wickedneſs were (but not with his deſign) ſubſervient to the accompliſhment of the decree and word of God.

The brief of the matter is this; ſecret things belong to God, and thoſe that are revealed belong to us: therefore, when we meet with a plain precept, we ſhould ſimply endeavour to obey it, without tarrying to enquire into God's hidden purpoſe. Venerable Bucer, after taking notice how God hardened Pharaoh's heart, and making ſome obſervations on the apoſtle's ſimile of a potter and his clay; adds * that, "though God has at leaſt the ſame right over his creatures, and is at liberty to make them what he will, and direct them to the end that pleaſeth himſelf, according to his ſovereign and ſecret determination; yet it by no means follows, that they do not act freely and ſpontaneouſly, or that the evil they commit is to be charged on God."

Poſ. 5. God's hidden will is peremptory and abſolute: and therefore cannot be hindered from taking effect.

God's will is nothing elſe than God himſelf willing: conſequently, it is omnipotent and unfruſtrable. Hence we find it termed, by Auſtin and the ſchoolmen, *voluntas omnipotentiſſima*; becauſe, what-

* Bucer ad Rom. ix.

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ever God wills, cannot fail of being effected. This made Auſtin ſay *, "Evil men do many things contrary to God's revealed will; but ſo great is his wiſdom, and ſo inviolable his truth, that he directs all things into thoſe channels which he foreknew." And again †, "No free-will of the creature can reſiſt the will of God; for man cannot ſo will, or nill, as to obſtruct the divine determination, or overcome the divine power." Once more ‡, "It cannot be queſtioned, but God does all things, and ever did, according to his own purpoſe: the human will cannot reſiſt him, ſo as to make him do more or leſs than it is his pleaſure to do; *quandoquidem etiam de ipſis hominum voluntatibus quod vult facit*, ſince he does what he pleaſes even with the wills of men."

Poſ. 6. Whatever comes to paſs, comes to paſs by virtue of this abſolute, omnipotent will of God, which is the primary and ſupreme cauſe of all things. Rev. ix. 11. Thou haſt created all things, and for thy pleaſure they are, and were created. Pſalm cxv. 3. Our God is in the heavens; he hath done whatſoever he pleaſed. Dan. iv. 35. He doth according to his will, in the army of heaven, and among the inhabitants of the earth; and none can ſtay his hand, or ſay unto him, what doſt thou? Pſalm cxxxv. 6. Whatſoever the Lord pleaſed, that did he in heaven, and in earth, in the ſeas, and all deep places. Mat. x. 29. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall to the ground without your Father. To all which, Auſtin ſubſcribes, when he ſays §, "Nothing is done, but what the Almighty wills ſhould be done, either efficiently or permiſſively." As does Luther, whoſe words are theſe ||, "This therefore muſt ſtand; to wit, the unſearchable will of God, without which nothing exiſts or acts." And again,

* De Civ. Dei. l. 22. c. 1. † De Corr. & Grat. c. 14. ‡ Ibid.
§ Tom. 3. in Enchir. || De Serv. Arb. c. 143.

c. 160. "God would not be ſuch, if he was almighty, and if any thing could be done with him." And elſewhere, c. 158. he quotes th words of Eraſmus: "Suppoſing there was an ear prince, who could do whatever he would, and n were able to reſiſt him; we might ſafely ſay of ſ an one, that he would certainly fulfil his own ſire: in like manner, the will of God, which is firſt cauſe of all things, ſhould ſeem to lay a h of neceſſity upon our wills." This Luther appr of and ſubjoins, "Thanks be to God, for this thodox paſſage in Eraſmus's diſcourſe! but, if be true, what becomes of his doctrine of free-w which he, at other times, ſo ſtrenuouſly conte for?"

Poſ. 7. The will of God is ſo the cauſe of things, as to be, itſelf, without cauſe: for notl can be the cauſe of that, which is the cauſe of e thing.

So that the divine will is the *ne plus ultra* o our enquiries: when we aſcend to that, we can no farther. Hence, we find every matter reſol ultimately, into the mere ſovereign pleaſure of G as the ſpring and occaſion of whatſoever is don heaven and earth. Mat. xi. 25. Thou haſt theſe things from the wiſe and prudent, and haſt vealed them unto babes: even ſo, Father, for ſeemed good in thy ſight. Luke xii. 32. It is y Father's good pleaſure to give you the kingd Mat. viii. 3. I will: be thou clean. Mark iii. He went up into a mountain, and called unto whom he would. Jam. i. 18. Of his own will gat he us, with the word of truth. John i. Which were born not of blood, nor of the wi the fleſh, nor of the will of man, but of God. R ix. 15, 18. I will have mercy on whom I will l mercy, and I will have compaſſion, on whom I have compaſſion. Therefore, he hath merc whom he will have mercy, and whom he will he h

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neth. And no wonder that the will of God ſhould be the main ſpring that ſets all inferior wheels in motion, and ſhould likewiſe be the rule by which he goes in all his dealings with his creatures; ſince nothing out of God, i. e. exterior to himſelf, can poſſibly induce him to will or nill one thing, rather than another. Deny this, and you, at one ſtroke, deſtroy his immutability and independency: ſince he can never be independent, who acts *pro re natâ*, as emergency requires, and whoſe will is ſuſpended on that of others; nor unchangeable, whoſe purpoſes vary and take all ſhapes, according as the perſons or things vary, who are the objects of thoſe purpoſes. The only reaſon, then, that can be aſſigned, why the Deity does this, or omits that, is, becauſe it is his own free pleaſure. Luther *, in anſwer to that queſtion, "Whence it was, that Adam was permitted to fall, and corrupt his whole poſterity; when God could have prevented his falling," &c. ſays, "God is a being, whoſe will acknowledges no cauſe: neither is it for us to preſcribe rules to his ſovereign pleaſure, or call him to account for what he does. He has neither ſuperior nor equal: and his will is the rule of all things. He did not therefore will ſuch and ſuch things, becauſe they were in themſelves right, and he was bound to will them; but they are therefore equitable and right, becauſe he wills them. The will of man, indeed, may be influenced and moved; but God's will never can. To aſſert the contrary, is to undeify him." Bucer likewiſe obſerves †, "God has no other motive for what he does, than *ipſa voluntas*, his own mere will; which will is ſo far from being unrighteous, that it is juſtice itſelf."

Poſ. 8. Since, as was lately obſerved, the determining will of God, being omnipotent, cannot be obſtructed or made void; it follows, that he never

* De Serv. Arb. c. 153. † Ad Rom. ix.

did, nor does he now, will that every individual of mankind ſhould be ſaved.

If this was his will, not one ſingle ſoul could ever be loſt; (for who hath reſiſted his will?) and he would ſurely afford all men thoſe effectual means of ſalvation, without which it cannot be had. Now, God could afford theſe means as eaſily to all mankind, as to ſome only: but experience proves that he does not; and the reaſon is equally plain, namely, that he will not; for whatſoever the Lord pleaſeth, that does he in heaven and on earth. It is ſaid indeed, by the apoſtle, that God would have all men ſaved, and come to the knowledge of the truth; i. e. as Auſtin *, conſiſtently with other Scriptures, explains the paſſage, "God will ſave ſome out of the whole race of mankind," that is, perſons of all nations, kindreds and tongues. Nay, he will ſave all men, i. e. as the ſame father obſerves, "every kind of men, or men of every kind," namely, the whole election of grace, be they bond or free, noble or ignoble, rich or poor, male or female. Add to this, that it evidently militates againſt the majeſty, omnipotence, and ſupremacy of God, to ſuppoſe that he can either will any thing in vain, or that any thing can take effect againſt his will: therefore Bucer obſerves, very rightly, ad Rom. ix. "God doth not will the ſalvation of reprobates; ſeeing he hath not choſen them, neither created them to that end." Conſonant to which are thoſe words of Luther †, "This mightily offends our rational nature, that God ſhould, of his own mere, unbiaſſed will, leave ſome men to themſelves, harden them, and then condemn them: but he has given abundant demonſtration, and does continually, that this is really the caſe; namely, that the ſole cauſe, why ſome are ſaved, and others periſh, proceeds from his willing the ſalvation of the former, and the perdition of the latter,

* Enchir. c. 103. & de Corr. & Gr. c. 14. † De Serv. Arb. c. 161.

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according to that of Paul, He hath mercy on whom he will have mercy, and whom he will he hardneth."

Pof. 9. As God doth not will that each individual of mankind ſhould be ſaved; ſo neither did he will that Chriſt ſhould properly and immediately die for each individual of mankind: whence it follows, that, though the blood of Chriſt, from its own intrinſic dignity, was ſufficient for the redemption of all men; yet, in conſequence of his Father's appointment, he ſhed it intentionally, and therefore effectually and immediately, for the elect only.

This is ſelf-evident. God, as we have before proved, wills not the ſalvation of every man: but he gave his Son to die for them whoſe ſalvation he willed; therefore his Son did not die for every man. All thoſe, for whom Chriſt died, are ſaved; and the divine juſtice indiſpenſably requires, that to them the benefits of his death ſhould be imparted: but only the elect are ſaved; they only partake of thoſe benefits; conſequently, for them only he died and intercedes. The apoſtle, Rom. viii. aſks, Who ſhall lay any thing to the charge of God's elect? it is God that juſtifies, i. e. his elect, excluſively of others: who is he that condemneth? It is Chriſt that died for them, excluſively of others. The plain meaning of the paſſage is, that thoſe, whom God juſtifies, and for whom Chriſt died (juſtification and redemption being of exactly the ſame extent), cannot be condemned. Theſe privileges are expreſsly reſtrained to the elect: therefore, God juſtifies and Chriſt died for them alone.

In the ſame chapter, Paul aſks; He that ſpared not his own Son, but delivered him up for us all, [i. e. for all us elect perſons] how ſhall he not, with him, alſo freely give us all things? i. e. ſalvation, and all things neceſſary to it. Now, it is certain, that theſe are not given to every individual; and yet if Paul ſays true, they are given to all thoſe for

whom Chriſt was delivered to death: conſequently, he was not delivered to death for every individual. To the ſame purpoſe St. Auſtin argues, in Johan. tract. 45. col. 335. Hence that ſaying of Ambroſe *, "*ſi non credis, non tibi paſſus eſt*, i. e. if you are an unbeliever, Chriſt did not die for you." Meaning, that whoever is left under the power of final unbelief, is thereby evidenced to be one of thoſe for whom Chriſt did not die: but that all, for whom he ſuffered, ſhall be, in this life, ſooner or later, indued with faith. The Church of Smyrna, in their letter to the dioceſes of Pontus, inſiſt every where on the doctrine of ſpecial redemption †. Bucer, in all parts of his works, obſerves, that "Chriſt died reſtrictively for the elect only; but for them univerſally."

Poſ. 10. From what has been laid down, it follows, that Auſtin, Luther, Bucer, the ſcholaſtic divines, and other learned writers, are not to be blamed for aſſerting that "God may, in ſome ſenſe, be ſaid to will the being and commiſſion of ſin." For, was this contrary to his determining will of permiſſion, either he would not be omnipotent, or ſin could have no place in the world: but he is omnipotent, and ſin has place in the world; which it could not have, if God willed otherwiſe; for who hath reſiſted his will? Rom. ix. No one can deny that God permits ſin: but he neither permits it ignorantly, nor unwillingly; therefore, knowingly and willingly. Vid. Auſt. Enchir. c. 96. Luther ſtedfaſtly maintains this in his book *De Serv. Arbitr.* and Bucer in Rom. i. However, it ſhould be carefully noticed, (1.) That God's permiſſion of ſin does not ariſe from his taking delight in it: on the contrary, ſin, as ſin, is the abominable thing that his ſoul hateth: and his efficacious permiſſion

* Ambroſ. Tom. 2. de fid. ad Grat. l. 4. c. 1.
† Vid. Euſeb. Hiſt. l. 4. c. 10.

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of it is for wiſe and good purpoſes. Whence that obſervation of Auſtin *, "God, who is no leſs omnipotent, than he is ſupremely and perfectly holy, would never have permitted evil to enter among his works, but in order that he might do good even with that evil," i. e. over-rule it for good in the end. (2.) That God's free and voluntary permiſſion of ſin lays no man under any forcible or compulſive neceſſity of committing it: conſequently, the Deity can by no means be termed the author of moral evil; to which he is not, in the proper ſenſe of the word, acceſſary, but only remotely or negatively ſo, inaſmuch as he could, if he pleaſed, abſolutely prevent it.

We ſhould, therefore, be careful not to give up the omnipotence of God, under a pretence of exalting his holineſs: he is infinite in both, and therefore neither ſhould be ſet aſide or obſcured. To ſay that God abſolutely nills the being and commiſſion of ſin, while experience convinces us that ſin is acted every day, is to repreſent the Deity as a weak, impotent being, who would fain have things go otherwiſe than they do, but cannot accompliſh his deſire. On the other hand, to ſay that he willeth ſin, doth not in the leaſt detract from the holineſs and rectitude of his nature; becauſe, whatever God wills, as well as whatever he does, cannot be eventually evil: materially evil it may be; but, as was juſt ſaid, it muſt, ultimately, be directed to ſome wiſe and juſt end, otherwiſe he could not will it: for his will is righteous and good, and the ſole rule of right and wrong, as is often obſerved by Auſtin, Luther, and others.

Poſ. 11. In conſequence of God's immutable will and infallible foreknowledge, whatever things come to paſs, come to paſs neceſſarily; though, with reſpect to ſecond cauſes, and us men, many things

* Enchir. c. 11.

are contingent: i. e. unexpected, and ſeemingly accidental.

That this was the doctrine of Luther, none can deny, who are in any meaſure acquainted with his works: particularly with his treatiſe *De Servo Arbitrio*, or free-will a ſlave: the main drift of which book is, to prove, that the will of man is by nature enſlaved to evil only, and becauſe it is fond of that ſlavery, is therefore ſaid to be free. Among other matters, he proves there, that "whatever man does, he does neceſſarily, though not with any ſenſible compulſion: and that we can only do what God from eternity willed and foreknew we ſhould; which will of God muſt be effectual, and his foreſight muſt be certain." Hence we find him ſaying *, "It is moſt neceſſary and ſalutary for a Chriſtian to be aſſured, that God foreknows nothing uncertainly; but that he determines, and foreſees, and acts, in all things, according to his own eternal, immutable, and infallible will; adding, "Hereby, as with a thunderbolt, is man's free-will thrown down and deſtroyed." A little after, he ſhews in what ſenſe he took the word neceſſity; "by it," ſays he, "I do not mean that the will ſuffers any forcible conſtraint, or co-action; but the infallible accompliſhment of thoſe things, which the immutable God decreed and foreknew concerning us." He goes on: "Neither the divine nor human will does any thing by conſtraint: but, whatever man does, be it good or bad, he does with as much appetite and willingneſs, as if his will was really free. But, after all, the will of God is certain and unalterable, and is the governeſs of ours." Exactly conſonant to all which are thoſe words of Luther's friend and fellow labourer, Melancthon †: "All things turn out according to divine predeſtination; not only the works we do outwardly, but even the thoughts we think inwardly:"

* Cap. 17. in Reſp. ad præf. † In Eph. 1.

adding,

adding, in the ſame place, "There is no ſuch thing as chance, or fortune; nor is there a readier way to gain the fear of God, and to put our whole truſt in him, than to be thoroughly verſed in the doctrine of predeſtination." I could cite, to the ſame purpoſe, Auſtin, Aquinas, and many other learned men; but, for brevity's ſake, forbear. That this is the doctrine of Scripture, every adept in thoſe ſacred books cannot but acknowledge. See, particularly, Pſalm cxxxv. 6. Mat. x. 29. Prov. xvi. 1. Mat. xxvi. 54. Luke xxii. 22. Acts iv. 28. Eph. i. 11. Iſai. xlvi. 10.

Poſ. 12. As God knows nothing now, which he did not know from all eternity: ſo he wills nothing now, which he did not will from everlaſting.

This poſition needs no explanation nor enforcement: it being ſelf-evident, that, if any thing can accede to God *de novo*, i. e. if he can at any time be wiſer than he always was, or will that at one time, which he did not will from all eternity; theſe dreadful conſequences muſt enſue, (1.) That the knowledge of God is not perfect, ſince what is abſolutely perfect, *non recipit magis & minus*, cannot admit either of addition, or detraction. If I add to any thing, it is from a ſuppoſal that that thing was not complete before; if I detract from it, it is ſuppoſed that that detraction renders it leſs perfect than it was. But the knowledge of God, being infinitely perfect, cannot, conſiſtently with that perfection, be either increaſed or leſſened. (2.) That the will of God is fluctuating, mutable, and unſteady; conſequently, that God himſelf is ſo, his will co-inciding with his eſſence: contrary to the avowed aſſurances of Scripture, and the ſtrongeſt dictates of reaſon, as we ſhall preſently ſhew, when we come to treat of the divine immutability.

Poſ. 13. The abſolute will of God is the original ſpring and efficient cauſe of his people's ſalvation.

I ſay,

I ſay, the original and efficient; for, *ſenſu c* there are other intermediate cauſes of their ſa which, however, all reſult from, and are ſub to, this primary one, the will of God. S his everlaſting choice of them to eternal li eternal covenant of grace, entered into by t nity, in behalf of the elect; the incarnatio dience, death and interceſſion of Chriſt fo all which are ſo many links in the great cl cauſes: and not one of theſe can be taken without marring and ſubverting the whole plan of ſalvation by Jeſus Chriſt. We ſee that the free, unbiaſſed, ſovereign will of Go root of this tree of life, which bears ſo many branches, and yields ſuch ſalutary fruits: he fore loved the elect, and ordained them becauſe he would; according to that of the having predeſtinated us——according to th pleaſure of his will, Eph. i. 5. Then, ne God's covenant for his people, and prom them, comes in the infinite merit of Chriſt's ouſneſs and atonement: for we were choſen vation in him, as members of his myſtic bod through him, as our ſurety and ſubſtitute, b vicarious obedience to the moral law, ar miſſion to its curſe and penalty, all we, names are in the book of life, ſhould neve the divine hatred, or be puniſhed for our ſi continue to eternity, as we were from eternit of God, and joint-heirs with Chriſt. But fi divine grace and favour (and God extends t whom he will) muſt be conſidered as wha birth to the glorious ſcheme of redemptic cording to what our Lord himſelf teaches us iii. 16. God ſo loved the world, that he g only begotten Son, &c. and that of the 1 John iv. 9. In this was manifeſted the God towards us, becauſe that he ſent his only

ten Son into the world, that we might live through him.

Poſ. 14. Since this abſolute will of God is both immutable and omnipotent; we infer, that the ſalvation of every one of the elect is moſt infallibly certain, and can by no means be prevented. This neceſſarily follows from what we have already aſſerted and proved, concerning the divine will; which as it cannot be diſappointed or made void, muſt undoubtedly ſecure the ſalvation of all whom God wills ſhould be ſaved.

From the whole of what has been delivered under this ſecond head, I would obſerve, that the genuine tendency of theſe truths is, not to make men indolent and careleſs, or lull them to ſleep on the lap of preſumption and carnal ſecurity; but, (1.) To fortify the people of Chriſt againſt the attacks of unbelief, and the inſults of their ſpiritual enemies. And what is ſo fit, to guard them againſt theſe, as the comfortable perſuaſion of God's unalterable will to ſave them, and of their unalienable intereſt in the ſure mercies of David? (2.) To withdraw them entirely from all dependance whether on themſelves, or any creature whatever; to make them renounce their own righteouſneſs, no leſs than their ſins, in point of reliance, and to acquieſce ſweetly and ſafely in the certain perpetuity of his rich favour. (3.) To excite them, from a truſt of his good-will toward them, to love that God, who hath given ſuch great and numberleſs proofs of his love to men; and in all their thoughts, words, and works, to aim, as much as poſſible, at his honour and glory. We were to conſider,

III. The unchangeableneſs, which is eſſential to himſelf and his decrees.

Poſ. 1. God is eſſentially unchangeable in himſelf. Were he otherwiſe, he would be confeſſedly imperfect; ſince whoever changes, muſt change either

either for the better, or for the worſe: whatever alteration any being undergoes, that being muſt, *ipſo facto*, either become more excellent than it was, or loſe ſome of the excellency which it had. But neither of theſe can be the caſe with the Deity: he cannot change for the better, for that would neceſſarily imply that he was not perfectly good before; he cannot change for the worſe, for then he could not be perfectly good after that change. *Ergo*, God is unchangeable. And this is the uniform voice of Scripture. Mal. iii. 6. I am the Lord, I change not. James i. 17. With him is no variableneſs, neither ſhadow of turning. Pſalm cii. 27. Thou art the ſame, and thy years ſhall have no end.

Poſ. 2. God is likewiſe abſolutely unchangeable, with regard to his purpoſes and promiſes. Numb. xxiii. 19. God is not a man that he ſhould lie; neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do it? or, hath he ſpoken, and ſhall he not make it good? 1 Sam. xv. 29. The ſtrength of Iſrael will not lie, nor repent; for he is not a man that he ſhould repent. Job xxiii. 13. He is in one mind, and who can turn him? Ezek. xxiv. 14. I, the Lord, have ſpoken it, it ſhall come to paſs, and I will do it; I will not go back, neither will I ſpare, neither will I repent. Rom. xi. 29. The gifts and calling of God are without repentance. 2 Tim. ii. 13. He abideth faithful, and cannot deny himſelf.

By the purpoſe, or decree of God, we mean his determinate counſel, whereby he did from all eternity pre-ordain whatever he ſhould do, or would permit to be done, in time. In particular, it ſignifies his everlaſting appointment of ſome men to life, and of others to death: which appointment flows entirely from his own free and ſovereign will. Rom. ix. The children not yet being born, neither having done any good or evil, (that the purpoſe of God, according

according to election, might ſtand, not of works, but of him that calleth) it was ſaid, the elder ſhall ſerve the younger: as it is written, Jacob have I loved, but Eſau have I hated.

The apoſtle, then, in the very next words, anticipates an objection, which, he foreſaw, men of corrupt minds would make to this: What ſhall we ſay, then? is there unrighteouſneſs with God? which he anſwers with, God forbid! and reſolves the whole of God's procedure with his creatures into his own ſovereign and independent will: for he ſaid to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

We aſſert, that the decrees of God are not only immutable as to himſelf, it being inconſiſtent with his nature to alter in his purpoſes, or change his mind; but that they are immutable likewiſe with reſpect to the objects of thoſe decrees: ſo that, whatſoever God hath determined, concerning every individual perſon or thing, ſhall ſurely and infallibly be accompliſhed in and upon them. Hence we find, that he actually ſheweth mercy on whom he decreed to ſhew mercy, and hardeneth whom he reſolved to harden, Rom. ix. 18. For his counſel ſhall ſtand, and he will do all his pleaſure, Iſai. xlvi. 10. Conſequently, his eternal predeſtination of men and things muſt be immutable as himſelf, and, ſo far from being reverſible, can never admit of the leaſt variation.

Poſ. 3. "Although," to uſe the words of Gregory, "God never ſwerves from his decree, yet he often varies in his declarations:" that is always ſure and immoveable; theſe are ſometimes ſeemingly diſcordant. So, when he gave ſentence againſt the Ninevites by Jonah, ſaying, Yet forty days, and Nineveh ſhall be overthrown, the meaning of the words is, not that God abſolutely intended, at the end of that ſpace, to deſtroy the city; but, that, ſhould

ſhould God deal with thoſe people according to their deſerts, they would be totally extirpated from the earth: and ſhould be ſo extirpated, unleſs they repented ſpeedily.

Likewiſe, when he told king Hezekiah, by the prophet Iſaiah, Set thine houſe in order, for thou ſhalt die, and not live; the meaning was, that, with reſpect to ſecond cauſes, and conſidering the king's bad ſtate of health and emaciated conſtitution, he could not, humanly ſpeaking, live much longer. But ſtill, the event ſhewed that God had immutably determined, that he ſhould live fifteen years more; and, in order to that, had put it into his heart to pray for the bleſſing decreed: juſt as, in the caſe of Nineveh, lately mentioned, God had reſolved not to overthrow that city then; and, in order to the accompliſhment of his own purpoſe in a way worthy of himſelf, made the miniſtry of Jonah the means of leading that people to repentance. All which, as it ſhews that God's abſolute predeſtination does not ſet aſide the uſe of means; ſo does it likewiſe prove, that, however various the declarations of God may appear, (to wit, when they proceed on a regard had to natural cauſes) his counſels and deſigns ſtand firm and immoveable, and can neither admit of alteration in themſelves, nor of hindrance in their execution. See this farther explained by Bucer, in Rom. ix. where you will find the certainty of the divine appointments ſolidly aſſerted and unanſwerably vindicated. We now come,

IV. To conſider the omnipotence of God.

Poſ. 1. God is, in the moſt unlimited and abſolute ſenſe of the word, Almighty. Jer. xxxii. 17. Behold thou haſt made the heaven and the earth by thy great power and ſtretched out arm, and there is nothing too hard for thee. Mat. xix. 26. With God all things are poſſible. The ſchoolmen, very properly,

properly, diſtinguiſh the omnipotence of God into abſolute and actual: by the former, God might do many things which he does not; by the latter, he actually does whatever he will. For inſtance; God might, by virtue of his abſolute power, have made more worlds than he has. He might have eternally ſaved every individual of mankind, without reprobating any: on the other hand, he might, and that with the ſtricteſt juſtice, have condemned all men, and ſaved none. He could, had it been his pleaſure, have prevented the fall of angels and men, and thereby have hindered ſin from having footing in and among his creatures. By virtue of his actual power, he made the univerſe; executes the whole counſel of his will, both in heaven and earth; governs and influences both men and things, according to his own pleaſure; fixes the bounds which they ſhall not paſs; and, in a word, worketh all in all, Iſa. xlv. 7. Amos iii. 6. John v. 17. Acts xvii. 26. 1 Cor. xii. 6.

Poſ. 2. Hence it follows that, ſince all things are ſubject to the divine controul, God not only works efficaciouſly on his elect, in order that they may will and do that which is pleaſing in his ſight; but does, likewiſe, frequently and powerfully ſuffer the wicked to fill up the meaſure of their iniquities, by committing freſh ſins. Nay, he ſometimes, but for wiſe and gracious ends, permits his own people to tranſgreſs: for he has the hearts and wills of all men in his own hand, and inclines them to good, or delivers them up to evil, as he ſees fit: yet without being the author of ſin; as Luther, Bucer, Auſtin, and others, have piouſly and ſcripturally taught.

This poſition conſiſts of two parts: (1.) That God efficaciouſly operates on the hearts of his elect, and is thereby the ſole author of all the good they do. See Eph. iii. 20. Phil. ii. 13. 1 Theſ. ii. 13. Heb. xiii. 21. St. Auſtin * takes up no fewer than

* De Grat. & lib. Arb. à c. 1. uſque ad c. 20.

nineteen

nineteen chapters, in proving that whatever good is in men, and whatever good they are enabled to do, is ſolely and entirely of God; who, ſays he, "works in holy perſons all their good deſires, their pious thoughts, and their righteous actions; and yet theſe holy perſons, though thus wrought upon by God, will and do all theſe things freely: for it is he who rectifies their wills, which, being originally evil, are made good by him; and which wills, after he hath ſet them right and made them good, he directs to good actions and to eternal life; wherein he does not force their wills, but makes them willing." (2.) That God often lets the wicked go on to more ungodlineſs: which he does, 1. Negatively, by withholding that grace, which alone can reſtrain them from evil. 2. Remotely, by the providential concourſe and mediation of ſecond cauſes; which ſecond cauſes, meeting and acting in concert with the corruption of the reprobate's unregenerate nature, produce ſinful effects. 3. Judicially, or in a way of judgment. Prov. xxi. 1. The king's heart is in the hand of the Lord, as the rivers of waters; he turneth it whitherſoever he will: and if the king's heart, why not the hearts of all men? Lam. iii. 38. Out of the mouth of the Moſt High proceeded not evil and good? Hence we find, that the Lord bid Shimei curſe David, 2 Sam. xvi. 10. That he moved David himſelf to number the people, compare 1 Chron. xxi. 1. with 2 Sam. xxiv. 1. Stirred up Joſeph's brethren to ſell him into Egypt, Gen. l. 20. Poſitively and immediately hardened the heart of Pharaoh, Ex. iv. 21. Delivered up David's wives to be defiled by Abſalom, 2 Sam. xii. 11. and xvi. 22. Sent a lying ſpirit to deceive Ahab, 1 Kings xxii. 20—23. And mingled a perverſe ſpirit in the midſt of Egypt, i. e. made that nation perverſe, obdurate and ſtiff necked, Iſai. xix. 14. To cite other inſtances, would be almoſt endleſs, and, after theſe, quite unneceſſary;

ſary; all being ſummoned up in that expreſs paſſage, Iſai. xlv. 7. I make peace and create evil; I the Lord do all theſe things. See farther, 1 Sam. xvi. 14. Pſalm cv. 25. Jer. xiii. 12, 13. Acts ii. 23. and iv. 28. Rom. xi. 8. 2 Theſſ. ii. 11. Every one of which implies more * than a bare permiſſion of ſin. Bucer aſſerts this, not only in the place referred to below, but continually throughout his works: particularly on Mat. vi. S. 2. where this is the ſenſe of his comments on that petition, lead us not into temptation; "It is abundantly evident, from moſt expreſs teſtimonies of Scripture, that God, occaſionally in the courſe of his providence, puts both elect and reprobate perſons into circumſtances of temptation: by which temptation, are meant, not only thoſe trials that are of an outward, afflictive nature; but thoſe alſo that are inward and ſpiritual; even ſuch as ſhall cauſe the perſons ſo tempted, actually to turn aſide from the path of duty, to commit ſin, and involve both themſelves and others in evil. Hence we find the elect complaining, Iſai. lxiii. 17. O Lord, why haſt thou made us to err from thy ways, and hardened our hearts from thy fear? But there is alſo a kind of temptation, which is peculiar to the non-elect; whereby God, in a way of juſt judgment, makes them totally blind and obdurate: inaſmuch as they are veſſels of wrath fitted to deſtruction." See alſo his expoſition of Rom. ix.

Luther † reaſons to the very ſame effect: ſome of his words are theſe; "It may ſeem abſurd to human wiſdom, that God ſhould harden, blind and deliver up ſome men to a reprobate ſenſe; that he ſhould firſt deliver them over to evil, and then condemn them for that evil: but the believing,

* Vid. Auguſtin. de Grat. & lib. Arbitr. c. 20. & 21. & Bucer in Rom. 1 ſect. 7.

† De Serv. Arb. c. 8. & 146. & 147. uſq. ad. c. 165.

ſpiritual man ſees no abſurdity at all in this; knowing that God would be never a whit leſs good, even though he ſhould deſtroy all men." And again; "God worketh all things in all men; even wickedneſs in the wicked: for this is one branch of his own omnipotence." He very properly explains, how God may be ſaid to harden men, &c. and yet not be the author of their ſin: "It is not to be underſtood," ſays he, "as if God found men good, wiſe and tractable, and then made them wicked, fooliſh and obdurate; but God, finding them depraved, judicially and powerfully excites them juſt as they are (unleſs it is his will to regenerate any of them) and, by thus exciting them, they become more blind and obſtinate than they were before." See this whole ſubject debated at large, in the places laſt referred to.

Poſ. 3. God, as the primary and efficient cauſe of all things, is not only the author of thoſe actions done by his elect, as actions; but alſo as they are good actions: whereas on the other hand, though he may be ſaid to be the author of all the actions done by the wicked, yet he is not the author of them in a moral and compound ſenſe, as they are ſinful; but phyſically, ſimply, and *ſenſu diviſo*, as they are mere actions, abſtractedly from all conſideration of the goodneſs or badneſs of them.

Although there is no action whatever, which is not, in ſome ſenſe, either good or bad; yet we can eaſily conceive of an action, purely as ſuch, without adverting to the quality of it; ſo that the diſtinction between an action itſelf, and it's denomination of good or evil, is very obvious and natural.

In and by the elect, therefore, God not only produces works and actions, through his almighty power; but likewiſe, through the ſalutary influences of his ſpirit, firſt makes their perſons good, and then their actions ſo too; but in and by the reprobate, he produces actions, by his power alone; which

which actions, as neither iſſuing from faith, nor being wrought with a view to the divine glory, nor done in the manner preſcribed by the divine word, are, on theſe accounts, properly denominated evil. Hence we ſee, that God does not, immediately and *per ſe*, infuſe iniquity into the wicked; but, as Luther expreſſes it, powerfully excites them to action, and with-holds thoſe gracious influences of his ſpirit, without which every action is neceſſarily evil. That God, either directly or remotely, excites bad men, as well as good ones, to action, cannot be denied by any but atheiſts, or by thoſe who carry their notions of free-will and human independency ſo high, as to exclude the Deity from all actual operation in and among his creatures; which is little ſhort of atheiſm. Every work performed, whether good or evil, is done in ſtrength and by the power derived immediately from God himſelf, in whom all men live, move, and have their being, Acts xvii. 28. As, at firſt, without him was not any thing made, which was made; ſo, now, without him is not any thing done, which is done. We have no power or faculty, whether corporal or intellectual, but what we received from God, ſubſiſts by him, and is exerciſed in ſubſerviency to his will and appointment. It is he, who created, preſerves, actuates and directs all things. But it by no means follows, from theſe premiſes, that God is therefore the cauſe of ſin; for ſin is nothing but ανομια, illegality, want of conformity to the divine law, 1 John iii. 4. a mere privation of rectitude: conſequently, being, itſelf, a thing purely negative, it can have no poſitive or efficient cauſe, but only a negative and deficient one, as ſeveral learned men have obſerved.

Every action, as ſuch, is undoubtedly good; it being an actual exertion of thoſe operative powers given us by God for that very end: God therefore may be the author of all actions, (as he undoubtedly is) and yet not be the author of evil. An action is

conſtituted evil, three ways; by proceeding from a wrong principle, by being directed to a wrong end, and by being done in a wrong manner. Now, though God, as we have ſaid, is the efficient cauſe of our actions, as actions; yet, if theſe actions commence ſinful, that ſinfulneſs ariſes from ourſelves. Suppoſe a boy, who knows not how to write, has his hand guided by his maſter, and nevertheleſs makes falſe letters, quite unlike the copy ſet him; though his preceptor, who guides his hand, is the cauſe of his writing at all, yet his own ignorance and unſkilfulneſs are the cauſe of his writing ſo badly. Juſt ſo, God is the ſupreme author of our action, abſtractedly taken; but our own vitioſity is the cauſe of our acting amiſs.

I ſhall conclude this article, with two or three obſervations. And, (1.) I would infer, that, if we would maintain the doctrine of God's omnipotence, we muſt inſiſt upon that of his univerſal agency: the latter cannot be denied, without giving up the former. Diſprove that he is almighty, and then we will grant that his influence and operations are limitted and circumſcribed. Luther ſays *, "God would not be a reſpectable being, if he were not almighty, and the doer of all things that are done; or if any thing could come to paſs, in which he had no hand." God has, at leaſt, a phyſical influence on whatſoever is done by his creatures, whether trivial or important, good or evil. Judas as truly lived, moved and had his being from God, as Peter; and Satan himſelf, as much as Gabriel; for, to ſay that ſin exempts the ſinner from the divine government and juriſdiction, is abridging the power of God with a witneſs; nay, is raiſing it from it's very foundations.

(2.) This doctrine of God's omnipotence has a native tendency to awaken in our hearts that reverence for, and fear of the divine majeſty, which none can either receive or retain, but thoſe who believe

* De Serv. Arb. c. 160.

him

him to be infinitely powerful, and to work all things after the counſel of his own will. This godly fear is a ſovereign antidote againſt ſin; for, if I really believe, that God, by his unintermitted operation upon my ſoul, produces actions in me, which, being ſimply good, receive their malignancy from the corruption of my nature (and even thoſe works that ſtand oppoſed to ſins, are, more or leſs, infected with this moral leproſy); and if I conſider, that, ſhould I yield myſelf a ſlave to actual iniquity, God can, and juſtly might, as he has frequently done by others, give me up to a reprobate mind, and puniſh one ſin, by leaving me to the commiſſion of another; ſurely, ſuch reflections as theſe muſt fill me with awful apprehenſions of the divine purity, power and greatneſs, and make me watch continually, as well againſt the inward riſings, as the outward appearance of evil.

(3.) This doctrine is alſo uſeful, as it tends to inſpire us with true humility of ſoul; and to lay us, as impotent duſt and aſhes, at the feet of ſovereign omnipotence. It teaches us, what too many are fatally ignorant of, the bleſſed leſſon of ſelf-deſpair; i. e. that, in a ſtate of unregeneracy, our wiſdom is folly, our ſtrength weakneſs, and our righteouſneſs nothing worth: that, therefore, we can do nothing, either to the glory of God, or the ſpiritual benefit of ourſelves and others, but through the ability which he giveth; that in him our ſtrength lieth, and from him all our help muſt come. Suppoſing we believe, that, whatſoever is done below or above, God doeth it himſelf; that all things depend, both as to their being and operation, upon his omnipotent arm and mighty ſupport; that we cannot even ſin, much leſs do any good thing, if he withdraw his aid; and that all men are in his hand, as clay in the hand of the potter; I ſay, did we really believe all theſe points, and ſee them in the light of the divine ſpirit, how can it be reaſonably ſuppoſed, that we

could wax inſolent againſt this great God, behave contemptuouſly and ſuperciliouſly in the world, or boaſt of any thing we have or do? Luther informs us*, that he "uſed to be frequently much offended at this doctrine, becauſe it drove him to ſelf-deſpair; but that he afterwards found, that this ſort of deſpair was ſalutary and profitable, and near a-kin to divine grace."

(4.) We are hereby taught not only humility before God, but likewiſe dependence on him, and reſignation to him. For, if we are thoroughly perſuaded that, of ourſelves, and in our own ſtrength, we cannot either do good or evil; but that, being originally created by God, we are inceſſantly ſupported, moved, influenced, and directed by him, this way or that, as he pleaſes; the natural inference from hence will be, that, with ſimple faith, we caſt ourſelves, entirely, as on the boſom of his providence; commit all our care and ſolicitude to his hand; praying, without heſitation or reſerve, that his will may be done in us, on us, and by us; and that, in all his dealings with us, he may conſult his own glory alone. This holy paſſiveneſs is the very apex of Chriſtianity. All the deſires of our great Redeemer himſelf were reducible to theſe two; that the will of God might be done, and that the glory of God might be diſplayed. Theſe were the higheſt and ſupreme marks, at which he aimed, throughout the whole courſe of his ſpotleſs life, and inconceiveable tremendous ſufferings. Happy, thrice happy that man, who hath thus far attained the mind that was in Chriſt!

(5.) The comfortable belief of this doctrine, has a tendency to excite and keep alive within us that fortitude which is ſo ornamental to, and neceſſary for us, while we abide in this wilderneſs. For, if I believe, with the apoſtle, that all things are of God,

* De Serv. Arb. c. 161.

2 Cor. v. 18.

2 Cor. v. 18. I ſhall be leſs liable to perturbation, when afflicted, and learn more eaſily to poſſeſs my ſoul in patience. This was Job's ſupport; he was not overcome with rage and deſpair, when he received news that the Sabeans had carried off his cattle, and ſlain his ſervants, and that the remainder of both were conſumed with fire; that the Chaldeans had robbed him of his camels; and that his ſeven ſons were cruſhed to death, by the falling of the houſe where they were ſitting: he reſolved all theſe misfortunes into the agency of God, his power and ſovereignty, and even thanked him for doing what he would with his own, Job i. 21. If another ſhould ſlander me in word, or injure me in deed, I ſhall not be prone to anger, when, with David, I conſider that the Lord hath bidden him, 2 Sam. xvi. 10.

(6.) This ſhould ſtir us up to fervent and inceſſant prayer. For, does God work powerfully and benignly in the hearts of his elect? and is he the ſole cauſe of every action they do, which is truly and ſpiritually good? Then it ſhould be our prayer, that he would work in us likewiſe both to will and to do, of his good pleaſure: and if, on ſelf-examination, we find reaſon to truſt, that ſome good thing is wrought in us, it ſhould put us upon thankfulneſs unfeigned, and cauſe us to glory, not in ourſelves, but in him. On the other hand, does God manifeſt his diſpleaſure againſt the wicked, by blinding, hardening, and giving them up to perpetrate iniquity with greedineſs? which judicial acts of God, are both a puniſhment for their ſin; and alſo eventual additions to it: we ſhould be the more incited to deprecate theſe tremendous evils, and to beſeech the king of heaven, that he would not thus lead us into temptation. So much concerning the omnipotence of God. I ſhall now,

V. Take notice of his juſtice.

Poſ. 1. God is infinitely, abſolutely, and unchangeably juſt.

The juſtice of God may be conſidered either immanently, as it is in himſelf, which is, properly ſpeaking, the ſame with his holineſs; or tranſiently and relatively, as it reſpects his right conduct toward his creatures, which is properly juſtice. By the former he is all that is holy, juſt, and good; by the latter, he is manifeſted to be ſo, in all his dealings with angels and men. For the firſt, ſee Deut. xxxii. 4. Pſ. xcii. 15. for the ſecond, Job viii. 3. Pſ. cxlv. 17. Hence it follows, that whatever God either wills or does, however it may, at firſt ſight, ſeem to claſh with our ideas of right and wrong, cannot really be unjuſt. It is certain, that, for a ſeaſon, he ſorely afflicted his righteous ſervant Job; and on the other hand, enriched the Sabeans, an infidel and lawleſs nation, with a profuſion of wealth, and a ſeries of ſucceſs: before Jacob and Eſau were born, or had done either good or evil, he loved and choſe the former, and reprobated the latter: He gave repentance to Peter, and left Judas to periſh in his ſin: and, as in all ages, ſo, to this day, he hath mercy on whom he will, and whom he will he hardeneth. In all which, he acts moſt juſtly and righteouſly, and there is no iniquity with him.

Poſ. 2. The Deity may be conſidered in a threefold view: as God of all, as Lord of all, and as Judge of all.

(1.) As God of all, he created, ſuſtains, and exhilirates the whole univerſe; cauſes his ſun to ſhine, and his rain to fall upon the evil and the good, Mat. v. and is Σωτηρ παντων ανθρωπων, the preſerver of all men, 1 Tim. iv. 10. For, as he is infinitely and ſupremely good, ſo alſo is he communicative of his goodneſs; as appears not only from his creation of all things, but eſpecially from his providential benignity. Every thing has its being from him, as creator; and its well-being from him, as a bountiful preſerver. (2.) As Lord, or ſovereign of all, he does as he will (and has a moſt unqueſtionable right to

to do ſo) with his own; and in particular, fixes and and determines the everlaſting ſtate of every individual perſon, as he ſees fit. It is eſſential to abſolute ſovereignty, that the ſovereign have it in his power to diſpoſe of thoſe, over whom his juriſdiction extends, juſt as he pleaſes, without being accountable to any: and God, whoſe authority is unbounded, none being exempt from it; may, with the ſtricteſt holineſs and juſtice, love or hate, elect or reprobate, ſave or deſtroy any of his creatures, whether human or angelic, according to his own free pleaſure and ſovereign purpoſe. (3.) As Judge of all, he ratifies what he does as Lord, by rendering to all according to their works; by puniſhing the wicked, and rewarding thoſe whom it was his will to eſteem righteous and to make holy.

Poſ. 3. Whatever things God wills or does, are not willed and done by him becauſe they were, in their own nature, and previouſly to his willing them, juſt and right; or becauſe, from their intrinſic fitneſs, he ought to will and do them: but they are therefore juſt, right and proper, becauſe he, who is holineſs itſelf, wills and does them.

Hence, Abraham looked upon it as a righteous action to ſlay his innocent ſon. Why did he ſo eſteem it becauſe the law of God authorized murder? No; for, on the contrary, both the law of God and the law of nature peremptorily forbad it: but the holy patriarch well knew, that the will of God is the only rule of juſtice, and that what he pleaſes to command, is, on that very account, juſt and righteous *. It follows,

Poſ. 4. That, although our works are to be examined by the revealed will of God, and be denominated materially good or evil, as they agree or diſagree with it; yet, the works of God himſelf cannot be brought to any teſt whatever: for, his will being

* Compare alſo Exod. iii. 22. with Exod. xx. 15.

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the grand, univerſal law, he himſelf cannot be, properly ſpeaking, ſubject to, or obliged by, any law ſuperior to that. Many things are done by him, (ſuch as chuſing and reprobating men) without any reſpect had to their works; ſuffering people to fall into ſin, when, if it ſo pleaſed him, he might prevent it; leaving many backſliding profeſſors to go on and periſh in their apoſtacy, when it is in the divine power to ſanctify and ſet them right; drawing ſome by his grace, and permitting many others to continue in ſin and unregeneracy; condemning thoſe to future miſery, whom, if he pleaſed, he could undoubtedly ſave, with innumerable inſtances of the like nature, (which might be mentioned) and which, if done by us, would be apparently unjuſt, inaſmuch as they would not ſquare with the revealed will of God, which is the great and only ſafe rule of our practice. But, when he does theſe and ſuch like things, they cannot but be holy, equitable, and worthy of himſelf: for, ſince his will is eſſentially and unchangeably juſt, whatever he does, in conſequence of that will, muſt be juſt and good likewiſe. From what has been delivered under this fifth head, I would infer, That they, who deny the power God has of doing as he will with his creatures, and exclaim againſt unconditional decrees, as cruel, tyrannical, and unjuſt; either know not what they ſay, nor whereof they affirm; or are wilful blaſphemers of his name, and perverſe rebels againſt his ſovereignty: to which, at laſt, however unwillingly, they will be forced to ſubmit.

I ſhall conclude this introduction with briefly conſidering, in the

Sixth and laſt place, the mercy of God.

Poſ. 1. The Deity is, throughout the Scriptures, repreſented as infinitely gracious and merciful, Exod. xxxiv. 6. Nehem. ix. 17. Pſalm ciii. 8. 1 Pet. i. 3.

When we call the divine mercy infinite, we do not mean that it is, in a way of grace, extended to all men,

men, without exception; (and ſuppoſing it was, even then it would be very improperly denominated infinite on that account, ſince the objects of it, though all men taken together, would not amount to a multitude ſtrictly and properly infinite) but, that his mercy towards his own elect, as it knew no beginning, ſo is it infinite in duration, and ſhall know neither period nor intermiſſion.

Poſ. 2. Mercy is not in the Deity, as it is in us, a paſſion; or affection; every thing of that kind being incompatible with the purity, perfection, independency and unchangeableneſs of his nature: but, when this attribute is predicated of him, it only notes his free and eternal will, or purpoſe, of making ſome of the fallen race happy, by delivering them from the guilt and dominion of ſin, and communicating himſelf to them in a way conſiſtent with his own inviolable juſtice, truth and holineſs. This ſeems to be the proper definition of mercy, as it relates to the ſpiritual and eternal good of thoſe who are its objects. But it ſhould be obſerved,

Poſ. 3. That the mercy of God, taken in its more large and indefinite ſenſe, may be conſidered, (1.) as general, (2.) as ſpecial.

His general mercy is no other than what we commonly call his bounty; by which he is, more or leſs, providentially good to all mankind, both elect and non-elect: Mat. v. 45. Luke vi. 35. Acts xiv. 17. and xvii. 25, 28. By his ſpecial mercy, he, as Lord of all, hath, in a ſpiritual ſenſe, compaſſion on as many of the fallen race, as are the objects of his free and eternal favour: the effects of which ſpecial mercy are, the redemption and juſtification of their perſons, through the ſatisfaction of Chriſt; the effectual vocation, regeneration and ſanctification of them, by his ſpirit; the infallible and final preſervation of them in a ſtate of grace on earth; and their everlaſting glorification in heaven.

Poſ. 4.

Poſ. 4. There is no contradiction, whether real or ſeeming, between theſe two aſſertions, (1.) That the bleſſings of grace and glory are peculiar to thoſe whom God hath, in his decree of predeſtination, ſet apart for himſelf; and (2.) That the goſpel declaration runs, that whoſoever willeth, may take of the water of life freely, Rev. xxii. 17. Since, in the firſt place, none can will, or unfeignedly and ſpiritually deſire, a part in theſe privileges, but thoſe whom God previouſly makes willing and deſirous; and, ſecondly, that he gives this will to, and excites this deſire in, none but his own elect.

Poſ. 5. Since ungodly men, who are totally and finally deſtitute of divine grace, cannot know what this mercy is, nor form any proper apprehenſions of it, much leſs by faith embrace and rely upon it for themſelves; and ſince daily experience, as well as the Scriptures of truth, teaches us, that God doth not open the eyes of the reprobate, as he doth the eyes of his elect, nor ſavingly enlighten their underſtandings; it evidently follows, that his mercy was never, from the very firſt, deſigned for them, neither will it be applied to them: but, both in deſignation and application, is proper and peculiar to thoſe only, who are predeſtinated to life; as it is written, the election hath obtained, and the reſt were blinded, Rom. xi. 7.

Poſ. 6. The whole work of ſalvation, together with every thing that is in order to it, or ſtands in connection with it, is, ſometimes, in Scripture, compriſed under the ſingle term mercy; to ſhew, that mere love and abſolute grace were the grand cauſe why the elect are ſaved, and that all merit, worthineſs, and good qualifications of theirs were entirely excluded from having any influence on the divine will, why they ſhould be choſen, redeemed, and glorified, above others. When it is ſaid, Rom. ix. He hath mercy on whom he will have mercy, it is as much as if the apoſtle had ſaid, "God elected,

elected, ranſomed, juſtified, regenerates, ſanctifies and glorifies whom he pleaſes:" every one of theſe great privileges being briefly ſummed up, and virtually included, in that comprehenſive phraſe, "He hath mercy."

Poſ. 7. It follows, that, whatever favour is beſtowed on us; whatever good thing is in us, or wrought by us, whether in will, word, or deed; and whatever bleſſings elſe we receive from God, from election quite home to glorification; all proceed, meerly and entirely, from the good pleaſure of his will, and his mercy towards us in Chriſt Jeſus. To him, therefore, the praiſe is due, who putteth the difference between man and man, by having compaſſion on ſome, and not on others.

THE

THE

DOCTRINE

OF

ABSOLUTE PREDESTINATION

Stated and Aſſerted.

CHAP. I.

Wherein the Terms, commonly made uſe of in treating of this Subject, are defined and explained.

HAVING conſidered the attributes of God, as laid down in Scripture: and, ſo far, cleared our way to the doctrine of predeſtination; I ſhall, before I enter further on the ſubject, explain the principal terms, generally made uſe of, when treating of it, and ſettle their true meaning. In diſcourſing on the divine decrees, mention is frequently made of God's love, and hatred; of election, and reprobation; and of the divine purpoſe, foreknowledge and predeſtination: each of which we ſhall diſtinctly and briefly conſider.

I. When love is predicated of God, we do not mean that he is poſſeſſed of it as a paſſion, or affection. In us, it is ſuch; but if, conſidered in that ſenſe, it ſhould be aſcribed to the Deity, it would be utterly ſubverſive of the ſimplicity, perfection and independency of his being. Love, therefore, when attributed to him, ſignifies, (1.) his eternal benevolence, i. e. his everlaſting will, purpoſe and determination

termination to deliver, bleſs, and ſave his people. Of this, no good works, wrought by them, are, in any ſenſe, the cauſe. Neither are even the merits of Chriſt himſelf to be conſidered as any way moving, or exciting this good will of God to his elect; ſince the gift of Chriſt, to be their Mediator and Redeemer, is itſelf an effect of this free and eternal favour, borne to them by God the Father. John iii. 16. His love towards them ariſes merely from the good pleaſure of his own will, without the leaſt regard to any thing *ad extra*, or, out of himſelf. The term implies, (2.) complacency, delight, and approbation. With this love God cannot love even his elect, as conſidered in themſelves; becauſe, in that view, they are guilty, polluted ſinners: but they were, from all eternity, objects of it, as they ſtood united to Chriſt, and partakers of his righteouſneſs. Love implies, (3.) actual beneficence; which, properly ſpeaking, is nothing elſe than the effect, or accompliſhment, of the other two: thoſe are the cauſe of this. This actual beneficence reſpects all bleſſings, whether of a temporal, ſpiritual, or eternal nature. Temporal good things are, indeed, indiſcriminately beſtowed in a greater or leſs degree, on all, whether elect or reprobate; but they are given in a covenant way, and as bleſſings, to the elect only: to whom alſo the other benefits, reſpecting grace and glory, are peculiar. And this love of beneficence, no leſs than that of benevolence and complacency, is abſolutely free, and irreſpective of any worthineſs in man.

II. When hatred is aſcribed to God, it implies, (1.) a negation of benevolence; or, a reſolution not to have mercy on ſuch and ſuch men, nor to endue them with any of thoſe graces, which ſtand connected with eternal life. So Rom. ix. Eſau have I hated, i. e. I did, from all eternity, determine within myſelf not to have mercy on him.

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The ſole cauſe of which awful negation, is, not merely the unworthineſs of the perſons hated, but the ſovereignty and freedom of the divine will. (2.) It denotes diſpleaſure and diſlike: for, ſinners, who are not intereſted in Chriſt, cannot but be infinitely diſpleaſing to, and loathſome in, the ſight of eternal purity. (3.) It ſignifies a poſitive will to puniſh and deſtroy the reprobate for their ſins; of which will, the infliction of miſery upon them hereafter, is but the neceſſary effect, and actual execution.

III. The term election, that ſo very frequently occurs in Scripture, is there taken in a fourfold ſenſe; (1.) and moſt commonly ſignifies, "That eternal, ſovereign, unconditional, particular, and immutable act of God, where he ſelected ſome from among all mankind, and of every nation under heaven, to be redeemed and everlaſtingly ſaved by Chriſt." (2.) It, ſometimes, and more rarely, ſignifies, "That gracious and almighty act of the divine ſpirit, whereby God actually and viſibly ſeparates his elect from the world, by effectual calling." This is nothing but the manifeſtation and partial fulfilment of the former election; and, by it, the objects of predeſtinating grace are ſenſibly led into the communion of ſaints, and viſibly added to the number of God's declared, profeſſing people. Of this our Lord makes mention, John xv. 19. Becauſe I have choſen you out of the world, therefore the world hateth you. Where, it ſhould ſeem, the choice, ſpoken of, does not refer ſo much to God's eternal, immanent act of election, as his open, manifeſt one; whereby he powerfully and efficaciouſly called the diſciples forth from the world of the unconverted, and quickened them from above, in converſion. (3.) By election is ſometimes meant, "God's taking a whole nation, community, or body of men, into external covenant with

with himſelf, by giving them the advantage of revelation, or his written word, as the rule of their belief and practice, when other nations are without it." In this ſenſe, the whole body of the Jewiſh nation was indiſcriminately called elect, Deut. vii. 6. becauſe that unto them were committed the oracles of God. Now, all that are thus elected, are not therefore neceſſarily ſaved; but many of them may be, and are, reprobates: as thoſe, of whom our Lord ſays, Mat. xiii. 20. that they hear the word, and anon with joy receive it, &c. And the apoſtle John, 1 Epiſt. chap. ii. They went out from us, i. e. being favoured with the ſame goſpel revelation we were, they profeſſed themſelves true believers, no leſs than we; but they were not of us, i. e. they were not, with us, choſen of God unto everlaſting life, nor did they ever, in reality, poſſeſs that faith of his operation, which he gave to us; for, if they had, in this ſenſe, been of us, they would, no doubt, have continued with us; they would have manifeſted the ſincerity of their profeſſions, and the truth of their converſion, by enduring to the end, and being ſaved. And even this external revelation, though it is not neceſſarily connected with eternal happineſs, is, nevertheleſs, productive of very many and great advantages to the people and places where it is vouchſafed; and is made known to ſome nations, and kept back * from others, according to the good pleaſure of him, who worketh all things after the counſel of his own will. (4.) And laſtly, election ſometimes ſignifies, "The temporary deſignation of ſome perſon or perſons, to the filling up ſome particular ſtation in the viſible church or office in civil life." So Judas was choſen to the apoſtleſhip, John vi. 70. and Saul to be the king of Iſrael. 1 Sam. x. 24. Thus much for the uſe of the word election. On the contrary,

* See Pſalm cxlvii. 19, 20.

IV. Reprobation denotes either (1.) God's eternal preterition of ſome men, when he choſe others to glory, and his predeſtination of them to fill up the meaſure of their iniquities, and then to receive the juſt puniſhment of their crimes, even deſtruction from the preſence of the Lord, and from the glory of his power. This is the primary, moſt obvious, and moſt frequent ſenſe, in which the word is uſed. It may likewiſe ſignify, (2.) God's forbearing to call by his grace, thoſe whom he hath thus ordained to condemnation: but this is only a temporary preterition, and a conſequence of that which was from eternity. (3.) And laſtly, The word may be taken in another ſenſe, as denoting God's refuſal to grant, to ſome nations, the light of the goſpel revelation. This may be conſidered as a kind of national reprobation; which yet does not imply that every individual perſon, who lives in ſuch a country, muſt therefore unavoidably periſh for ever: any more than that every individual who lives in a land called Chriſtian, is therefore in a ſtate of ſalvation. There are, no doubt, elect perſons among the former: as well as reprobate ones, among the latter. By a very little attention to the context, any reader may eaſily diſcover in which of theſe ſeveral ſenſes the word elect and reprobate are uſed, whenever they occur in Scripture.

V. Mention is frequently made, in Scripture, of the purpoſe * of God: which is no other than his gracious

* The purpoſe of God does not ſeem to differ at all, from predeſtination: that being, as well as this, an eternal, free and unchangeable act of his will. Beſides, the word purpoſe, when predicated of God in the New Teſtament, always denotes his deſign of ſaving his elect, and that only; Rom. viii. 28. and ix. 11. Eph. i. 11. and iii. 11. 2 Tim. i. 9. As does the term predeſtination; which, throughout the whole New Teſtament, never ſignifies the appointment of the non-elect to wrath; but, ſingly and ſolely the fore-appointment of the elect to grace and glory: though, in

gracious intention, from eternity, of making his elect everlaſtingly happy in Chriſt.

VI. When fore-knowledge is aſcribed to God, the word imports, (1.) that general preſcience, whereby he knew, from all eternity, both what he himſelf would do, and what his creatures, in conſequence of his efficacious and permiſſive decree, ſhould do likewiſe. The divine fore-knowledge, conſidered in this view, is abſolutely univerſal; it extends to all beings that did, do, or ever ſhall exiſt; and to all actions, that ever have been, that are, or ſhall be done, whether good or evil, natural, civil, or moral. (2.) The word often denotes that ſpecial preſcience, which has for its objects his own elect, and them alone, whom he is, in a peculiar ſenſe, ſaid to know and foreknow, Pſal. i. 6. John x. 27. 2 Tim. ii. 19. Rom. viii. 29. 1 Pet. i. 2. and this knowledge is connected with, or rather the ſame with, love, favour and approbation.

VII. We come, now, to conſider the meaning of the word predeſtination, and how it is taken in Scripture. The verb predeſtinate is of Latin original, and ſignifies, in that tongue, to deliberate beforehand with one's ſelf, how one ſhall act; and, in con-

in common theological writings, predeſtination is ſpoken of as extending to whatever God does, both in a way of permiſſion and efficiency: as in the utmoſt ſenſe of the term, it does. It is worthy of the reader's notice, that the original word, προθεσις, which we render purpoſe, ſignifies not only an appointment, but a fore-appointment, and ſuch a fore-appointment, as is efficacious, and cannot be obſtructed, but ſhall moſt aſſuredly iſſue in a full accompliſhment: which gave occaſion to the following judicious remark of a late learned writer; "προθεσις à Paulo ſæpe uſurpatur in electionis negotio, ad deſignandum, conſilium hoc Dei non eſſe inanem quandam & inefficacem velleitatem; ſed conſtans, determinatum, & immutabile Dei propoſitum. Vox enim eſt efficaciæ ſummæ, ut notant grammatici veteres; & ſignatè vocatur à Paulo, προθεσις του τα παντα ενεργουντος, conſilium illius, qui efficaciter omnia operatur ex beneplacito ſuo." TURRETIN. Inſtitut. Tom. 1. loc. 4. quæſt. 7. ſ. 12.

equence of ſuch deliberation, to conſtitute, fore-ordain, and predetermine, where, when, how, and by whom, any thing ſhall be done, and to what end it ſhall be done. So the Greek verb, προορίζω, which exactly anſwers to the Engliſh word predeſtinate, and is rendered by it, ſignifies, to reſolve, beforehand, within one's ſelf, what to do: and, before the thing reſolved on is actually effected, to appoint it to ſome certain uſe, and direct it to ſome determinate end. The Hebrew verb, habhdel, has likewiſe much the ſame ſignification.

Now, none but wiſe men are capable (eſpecially in matters of great importance) of rightly determining what to do, and how to accompliſh a proper end, by juſt, ſuitable and effectual means: and, if this is, confeſſedly, a very material part of true wiſdom; who ſo fit to diſpoſe of men, and aſſign each individual his ſphere of action in this world, and his place in the world to come, as the all-wiſe God? and yet, alas! how many are there, who cavil at thoſe eternal decrees, which, were we capable of fully and clearly underſtanding them, would appear to be as juſt as they are ſovereign, and as wiſe as they are incomprehenſible! divine preordination has for its objects, all things that are created: no creature, whether rational or irrational, animate or inanimate, is exempted from its influence. All beings whatever, from the higheſt angel to the meaneſt reptile, and from the meaneſt reptile to the minuteſt atom, are the objects of God's eternal decrees and particular providence. However, the antient fathers only make uſe of the word predeſtination, as it refers to angels or men, whether good or evil: and it is uſed by the apoſtle Paul, in a more limited ſenſe ſtill; ſo as, by it, to mean only that branch of it, which reſpects God's election and deſignation of his people to eternal life, Rom. viii. 30. Eph. i. 11.

But,

But, that we may more juſtly apprehend the import of this word, and the ideas intended to be conveyed by it, it may be proper to obſerve, that the term predeſtination, theologically taken, admits of a fourfold definition: and may be conſidered as, (1.) "That eternal, moſt wiſe, and immutable decree of God, whereby he did, from before all time, determine and ordain to create, diſpoſe of, and direct to ſome particular end, every perſon and thing to which he has given, or is yet to give, being; and to make the whole creation ſubſervient to, and declarative of, his own glory." Of this decree, actual providence is the execution. (2.) Predeſtination may be conſidered, as relating generally to mankind, and them only: and, in this view, we define it to be, "The everlaſting, ſovereign, and invariable purpoſe of God, whereby he did determine within himſelf, to create Adam in his own image and likeneſs, and then to permit his fall; and to ſuffer him, thereby, to plunge himſelf, and his whole poſterity," (inaſmuch as they all ſinned in him, not only virtually, but alſo federally and repreſentatively) "into the dreadful abyſs of ſin, miſery and death." (3.) Conſider predeſtination as relating to the elect only, and it is "That eternal, unconditional, particular, and irreverſible act of the divine will, whereby, in matchleſs love, and adorable ſovereignty, God determined within himſelf to deliver a certain number of Adam's degenerate * offſpring,

* When we ſay, that the decree of predeſtination to life and death reſpects man as fallen, we do not mean, that the fall was actually antecedent to that decree: for the decree is truly and properly eternal, as all God's immanent acts undoubtedly are; whereas the fall took place in time. What we intend, then, is only this, viz. that God, (for reaſons, without doubt, worthy of himſelf, and of which we are, by no means, in this life competent judges) having, from everlaſting, peremptorily ordained to ſuffer the fall of Adam; did, likewiſe, from everlaſting, conſider the human race as fallen: and, out of the whole maſs of mankind, thus viewed and foreknown as impure, and obnoxious to condemnation, vouchſafed to ſelect ſome

offspring, out of that ſinful and miſerable eſtate, into which, by his primitive tranſgreſſion, they were to fall:" and in which ſad condition they were equally involved, with thoſe who were not choſen: but, being pitched upon, and ſingled out, by God the Father, to be veſſels of grace and ſalvation (not for any thing in them, that could recommend them to his favour, or entitle them to his notice, but merely becauſe he would ſhew himſelf gracious to them), they were, in time, actually redeemed by Chriſt; are effectually called by his ſpirit, juſtified, adopted, ſanctified, and preſerved ſafe to his heavenly kingdom. The ſupreme end of this decree, is the manifeſtation of his own infinitely glorious and amiably tremendous perfections: the inferior, or ſubordinate end, is the happineſs and ſalvation of them who are thus freely elected. (4.) Predeſtination, as it regards the reprobate, is "That eternal, moſt holy, ſovereign, and immutable act of God's will, whereby he hath determined to leave ſome men to periſh in their ſins, and to be juſtly puniſhed for them."

CHAP. II.

Wherein the Doctrine of Predeſtination is explained, as it relates in general to All Men.

THUS much being premiſed, with relation to the Scripture terms commonly made uſe of in this controverſy, we ſhall, now, proceed to take a nearer view of this high and myſterious article. And,

particular perſons, (who, collectively, make up a very great, though preciſely determinate, number) in and on whom he would make known the ineffable riches of his mercy.

I. We,

I, We, with the Scriptures, aſſert, That there is a predeſtination of ſome particular perſons to life, for the praiſe of the glory of divine grace; and a predeſtination of other particular perſons to death: which death of puniſhment they ſhall inevitably undergo, and that juſtly, on account of their ſins. (1.) There is a predeſtination of ſome particular perſons to life. So, Mat. xx. 15. Many are called, but few choſen; i. e. the goſpel revelation comes indiſcriminately, to great multitudes; but few, comparatively ſpeaking, are ſpiritually and eternally the better for it: and theſe few, to whom it is the favor of life unto life, are therefore ſavingly benefited by it, becauſe they are the choſen, or elect of God. To the ſame effect are the following paſſages, among many others; Mat. xxiv. 22. For the elects ſake, thoſe days ſhall be ſhortened. Acts xiii. 48. As many as were ordained to eternal life, believed. Rom. viii. 30. Whom he did predeſtinate, them he alſo called. And, verſe 33, Who ſhall lay any thing to the charge of God's elect? Eph. i. 4, 5. According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, &c. Having predeſtinated us to the adoption of children, by Jeſus Chriſt, unto himſelf, according to the good pleaſure of his will. 2 Tim. i. 9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe, and grace which was given us, in Chriſt, before the world began. (2.) This election of certain individuals unto eternal life, was for the praiſe of the glory of divine grace. This is expreſſly aſſerted, in ſo many words, by the apoſtle, Eph. i. 5, 6. Grace, or mere favour, was the impulſive cauſe of all: it was the main ſpring, which ſet all the inferior wheels in motion. It was an act of grace, in God, to chuſe any; when he might have paſſed by all: it was an act of ſovereign grace, to chuſe this man, rather than that: when both were equally

undone in themſelves, and alike obnoxious to his diſpleaſure. In a word, ſince election is not of works, and does not proceed on the leaſt regard had to any worthineſs in its objects; it muſt be of free, unbiaſſed grace: but election is not of works, Rom. xi. 5, 6. therefore, it is ſolely of grace. (3.) There is, on the other hand, a predeſtination of ſome particular perſons to death. 2 Cor. iv. 3. If our goſpel be hid, it is hid to them that are loſt. 1 Pet. ii. 8. Who ſtumble at the word, being diſobedient; whereunto alſo they were appointed. 2 Pet. ii. 12. Theſe, as natural brute beaſts, made to be taken and deſtroyed. Jude ver. 4. There are certain men, crept in unawares, who were before, of old, ordained to this condemnation. Rev. xvii. 8. Whoſe names were not written in the book of life from the foundation of the world. But of this we ſhall treat profeſſedly, and more at large, in the fifth chapter. (4.) This future death they ſhall inevitably undergo: for, as God will certainly ſave all, whom he wills ſhould be ſaved; ſo he will as ſurely condemn all, whom he wills ſhall be condemned; for he is the Judge of the whole earth, whoſe decree ſhall ſtand, and from whoſe ſentence there is no appeal. Hath he ſaid, and ſhall he not make it good? hath he ſpoken, and ſhall it not come to paſs? And his decree is this; that theſe, i. e. the non-elect, who are left under the guilt of final impenitence, unbelief, and ſin, ſhall go away into everlaſting puniſhment; and the righteous, i. e. thoſe who, in conſequence of their election in Chriſt, and union to him, are juſtly reputed, and really conſtituted ſuch, ſhall enter into life eternal, Mat. xxv. 46. (5.) The reprobate ſhall undergo this puniſhment juſtly, and on account of their ſins. Sin is the meritorious and immediate cauſe of any man's damnation. God condemns and puniſhes the non-elect, not merely as men, but as ſinners: and, had it pleaſed the great Governor of the univerſe, to have entirely prevented

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ſin from having any entrance into the world, it ſhould ſeem as if he could not, conſiſtently with his known attributes, have condemned any man at all. But as all ſin is properly meritorious of eternal death; and all men are ſinners; they, who are condemned, are condemned moſt juſtly; and thoſe who are ſaved, are ſaved in a way of ſovereign mercy, through the vicarious obedience and death of Chriſt for them.

Now, this twofold predeſtination, of ſome to life, and of others to death, (if it may be called twofold, both being conſtituent parts of the ſame decree) cannot be denied, without likewiſe denying, 1. moſt expreſs and frequent declarations of Scripture, and, 2. the very exiſtence of God: for, ſince God is a being perfectly ſimple, free from all accident and compoſition; and yet, a will to ſave ſome and puniſh others is very often predicated of him in Scripture; and an immovable decree to do this, in conſequence of his will, is likewiſe aſcribed to him; and a perfect fore-knowledge, of the ſure and certain accompliſhment of what he has thus willed and decreed, is alſo attributed to him; it follows, that whoever denies this will, decree, and fore-knowledge of God, does, implicitly and virtually, deny God himſelf: ſince his will, decree, and fore-knowledge, are no other than God himſelf willing and decreeing and foreknowing.

II. We aſſert, that God did, from eternity, decree, to make man in his own image; and alſo decreed to ſuffer him to fall from that image in which he ſhould be created, and, thereby, to forfeit the happineſs with which he was inveſted: which decree, and the conſequences of it, were not limitted to Adam only; but included, and extended to, all his natural poſterity.

Something of this was hinted already, in the preceding chapter: we ſhall now proceed to the proof of it. And, (1.) That God did make man in his own

own image, is evident from Scripture, Gen. i. 27. (2.) That he decreed from eternity ſo to make man, is as evident; ſince, for God to do any thing without having decreed it, or fixed a previous plan in his own mind, would be a manifeſt imputation on his wiſdom: and, if he decreed that now, or at any time, which he did not always decree, he could not be unchangeable. (3.) That man actually did fall from the divine image, and his original happineſs, is the undoubted voice of Scripture, Gen. iii. And, (4.) That he fell in conſequence of the divine decree *, we prove thus: God was either willing that Adam ſhould fall; or unwilling; or indifferent about it. If God was unwilling, that Adam ſhould tranſgreſs, how came it to paſs that he did? Is man ſtronger, and is Satan wiſer, than he that made them? Surely, no. Again; could not God, had it ſo pleaſed him, have hindered the tempter's acceſs to paradiſe? or have created man, as he did the elect angels, with a will invariably determined to good only, and incapable of being biaſſed to evil? or, at leaſt, have made the grace and ſtrength, with which he indued Adam, actually effectual to the reſiſting of all ſolicitations to ſin? None, but atheiſts, would anſwer theſe queſtions in the negative. Surely, if God had not willed the fall, he could, and no doubt would, have prevented it: but he did not prevent it, *ergo*, he willed it. And, if he willed it, he certainly decreed it; for the decree of God is nothing elſe but the ſeal and ratification of his will. He does nothing, but what he decreed; and he decreed nothing, which he did not will, and both will and decree are abſolutely eternal, though the execution of both be in time. The only way, to evade the force of this reaſoning, is, to ſay, that "God was indifferent and unconcerned, whether man ſtood or fell." But in what a ſhameful, unworthy light

* See this article judiciouſly ſtated, and nervouſly aſſerted, by Witſius, in his Oecon. l. 1. cap. 8. ſ. 10—25.

does

does this repreſent the Deity! Is it poſſible for us to imagine, that God could be an idle, careleſs ſpectator, of one of the moſt important events that ever came to paſs? Are not the very hairs of our head all numbered? or does a ſparrow fall to the ground, without our heavenly Father? If, then, things, the moſt trivial and worthleſs, are ſubject to the appointment of his decree, and the controul of his providence; how much more is man, the maſterpiece of this lower creation? and, above all, that man Adam, who, when recent from his Maker's hands, was the living image of God himſelf, and very little inferior to angels! and on whoſe perſeverance, was ſuſpended the welfare, not of himſelf only, but likewiſe that of the whole world. But, ſo far was God from being indifferent in this matter, that there is nothing whatever, about which he is ſo; for he worketh all things, without exception, after the counſel of his own will, Eph. i. 11. conſequently, if he poſitively wills whatever is done, he cannot be indifferent with regard to any thing. On the whole, if God was not unwilling that Adam ſhould fall, he muſt have been willing that he ſhould: ſince, between God's willing and nilling, there is no medium. And is it not highly rational, as well as ſcriptural; nay, is it not abſolutely neceſſary, to ſuppoſe, that the fall was not contrary to the will and determination of God? ſince, if it was, his will (which the apoſtle repreſents as being irreſiſtible, Rom. ix. 19.) was apparently fruſtrated, and his determination rendered of worſe than none effect. And how diſhonourable to, how inconſiſtent with, and how notoriouſly ſubverſive of, the dignity of God, ſuch a blaſphemous ſuppoſition would be, and how irreconcileable with every one of his allowed attributes, is very eaſy to obſerve. (5.) That man, by his fall, forfeited the happineſs with which he was inveſted, is evident, as well from Scripture,

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as from experience, Gen. iii. 7, 10, 16, 17, 18 23, 24. Rom. v. 12. Gal. iii. 10. He firſt ſi (and the eſſence of ſin lies in diſobedience to command of God) and then, immediately, be miſerable; miſery being, through the divine pointment, the natural and inſeparable concom of ſin. (6.) That the fall, and its ſad conſequ did not terminate ſolely in Adam, but affect whole poſterity, is the doctrine of the ſacred ora Pſalm li. 5. Rom. v. 12, 14, 15, 17, 18, 1 Cor. xv. 22. Eph. ii. 3. Beſides, not only ritual and eternal, but likewiſe temporal deat the wages of ſin, Rom. vi. 23. James i. 15. yet, we ſee that millions of infants, who neve their own perſons, either did or could commi die continually. It follows, that either God be unjuſt, in puniſhing the innocent; or that infants are, ſome way or other, guilty creature they are not ſo in themſelves, (I mean actuall by their own commiſſion of ſin) they muſt be ſome other perſon; and who that perſon is, Scripture ſay, Rom. v. 12, 18. 1 Cor. xv. And, I aſk, how can theſe be, with equity, ſh in Adam's puniſhment, unleſs they are charg with his ſin? and how can they be fairly charg with his ſin, unleſs he was their federal head repreſentative, and acted in their name, and ſuf ed their perſons, when he fell?

III. We aſſert, that, as all men, univerſally not elected to ſalvation; ſo neither are all 1 univerſally, ordained to condemnation. This lows from what has been proved already: how I ſhall ſubjoin ſome farther demonſtration of two poſitions. (1.) All men univerſally are elected to ſalvation. And, firſt, this may be evi *à poſteriori:* it is undeniable, from Scripture, God will not, in the laſt day, ſave every indivi of mankind, Dan. xii. 2. Mat. xxv. 46. Jol 29. Therefore, ſay we, God never deſigned to

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every individual: ſince, if he had, every individual would and muſt be ſaved, for his counſel ſhall ſtand, and he will do all his pleaſure. See what we have already advanced, on this head, in the firſt chapter, under the ſecond article, Poſition 8. Secondly, this may be evinced, alſo, from God's foreknowledge. The Deity, from all eternity, and, conſequently, at the very time he gives life and being to a reprobate, certainly foreknew, and knows, in conſequence of his own decree, that ſuch an one would fall ſhort of ſalvation: now, if God foreknew this, he muſt have predetermined it; becauſe his own will is the foundation of his decrees, and his decrees are the foundation of his preſcience; he therefore foreknowing futurities, becauſe, by his predeſtination, he hath rendereth their futurition certain and inevitable. Neither is it poſſible, in the very nature of the thing, that they ſhould be elected to ſalvation, or ever obtain it, whom God foreknew ſhould periſh: for then the divine act of preterition would be changeable, wavering and precarious; the divine foreknowledge would be deceived, and the divine will impeded. All which are utterly impoſſible. Laſtly, That all men are not choſen to life, nor created to that end is evident, in that there are ſome who were hated of God, before they were born, Rom. ix. 11, 12, 13, are fitted for deſtruction, verſe 22. and made for the day of evil, Prov. xvi. 1.

But, (2:) All men univerſally are not ordained to condemnation. There are ſome who are choſen, Mat. xx. 16. An election, or elect number, who obtain grace and ſalvation, while the reſt are blinded, Rom. xi. 7. a little flock, to whom it is the Father's good pleaſure to give the kingdom, Luke xii. 32. A people whom the Lord hath reſerved, Jer. l. 20. and formed for himſelf. Iſai. xliii. 21. A peculiarly favoured race, to whom it is given to know the myſteries of the kingdom of heaven; while, to others, it is not given, Mat. xiii. 11. a remnant

remnant according to the election of grace, Rom. xi. 5. whom God hath not appointed to wrath, but to obtain ſalvation by Jeſus Chriſt, 1 Theſſ. v. 9. In a word, who are a choſen generation, a royal prieſthood, an holy nation, a peculiar people, that they ſhould ſhew forth the praiſes of him, who hath called them out of darkneſs, into his marvellous light, 1 Pet. ii. 9. And whoſe names, for that very end, are in the book of life, Phil. iv. 3. and written in heaven, Luke x. 20. Heb. xii. 23. Luther* obſerves, that in the 9th, 10th, and 11th chapters of the epiſtle to the Romans, the apoſtle particularly inſiſts on the doctrine of predeſtination; "Becauſe," ſays he, "All things, whatever, ariſe from, and depend upon, the divine appointment? whereby it was pre-ordained, who ſhould receive the word of life, and who ſhould diſbelieve it; who ſhould be delivered from their ſins, and who ſhould be hardened in them; who ſhould be juſtified, and who condemned."

IV. We aſſert, that the number of the elect, and alſo of the reprobate, is ſo fixt and determinate, that neither can be augmented or diminiſhed.

It is written of God, that he telleth the number of the ſtars, and calleth them all by their names, Pſalm cxlvii. 4. Now, it is as incompatible with the infinite wiſdom and knowledge of the all-comprehending God, to be ignorant of the names and number of the rational creatures he has made, as that he ſhould be ignorant of the ſtars, and the other inanimate products of his almighty power: and, if he knows all men in general, taken in the lump; he may well be ſaid, in a more near and ſpecial ſenſe, to know them that are his by election, 2 Tim. ii. 19. And, if he knows who are his, he muſt, conſequently, know who are not his, i. e. whom, and how many, he hath left, in the corrupt

* In Præfat. ad epiſt. ad Rom.

maſs,

maſs, to be juſtly puniſhed for their ſins. Grant this, (and who can help granting a truth ſo ſelf-evident?) and it follows, that the number, as well of the elect, as of the reprobate, is fixt and certain: otherwiſe God would be ſaid to know that which is not true, and his knowledge muſt be falſe and deluſive, and ſo no knowledge at all: ſince that which is, in itſelf, at beſt, but precarious, can never be the foundation of ſure and infallible knowledge. But, that God does indeed preciſely know, to a man, who are, and are not, the objects of his electing favour, is evident from ſuch Scriptures as theſe, Exod. xxxiii. 17. Thou haſt found grace in my ſight, and I know thee by name. Jer. i. 5. Before I formed thee in the belly, I knew thee. Luke x. 20. Your names are written in heaven. Luke xii. 7. The very hairs of your head are all numbered. John xiii. 18. I know whom I have choſen. John x. 14. I know my ſheep, and am known of mine. 2 Tim. ii. 19. The Lord knoweth them that are his. And, if the number of theſe is thus aſſuredly ſettled and exactly known, it follows, that we are right in aſſerting,

V. That the decrees of election and reprobation are immutable and irreverſible.

Were not this the caſe, (1.) God's decree would be precarious, fruſtrable, and uncertain; and, by conſequence, no decree at all. (2.) His foreknowledge would be wavering, indeterminate, and liable to diſappointment; whereas it always has its accompliſhment, and neceſſarily infers the certain futurity of the thing or things foreknown: Iſa. xlvi. 9, 10. I am God, and there is none like me, declaring the end from the beginning, and, from ancient times, the things that are not yet done; ſaying, My counſel ſhall ſtand, and I will do all my pleaſure. (3.) Neither would his word be true, which declares, that, with regard to the elect, the gifts and calling of God are without repentance, Rom. xi. 29. that whom he predeſtinated, them he alſo glorified,

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chap. viii. 30. that whom he loveth, he loveth to the end, John xiii. 1. with numberleſs paſſages to the ſame purpoſe. Nor would his word be true, with regard to the non-elect, if it was poſſible for them to be ſaved; for it is there declared, that they are fitted for deſtruction, &c. Rom. ix. 22. foreordained unto condemnation, Jude 4. and delivered over to a reprobate mind, in order to their damnation, Rom. i. 28. 2 Theſ. ii. 12. (4.) If, between the elect and reprobate, there was not a great gulph fixed, ſo that neither can be otherwiſe than they are; then, the will of God (which is the alone cauſe why ſome are choſen and others are not) would be rendered inefficacious and of no effect. (5.) Nor could the juſtice of God ſtand, if he was to condemn the elect, for whoſe ſins he hath received ample ſatisfaction at the hand of Chriſt; or if he was to ſave the reprobate, who are not intereſted in Chriſt, as the elect are. (6.) The power of God (whereby the elect are preſerved from falling into a ſtate of condemnation, and the wicked held down and ſhut up in a ſtate of death) would be eluded, not to ſay utterly aboliſhed. (7.) Nor would God be unchangeable, if they, who were once the people of his love, could commence the objects of his hatred; or if the veſſels of his wrath, could be ſaved with the veſſels of grace. Hence that of St. Auſtin*; "Brethren," ſays he, "let us not imagine, that God puts down any man in his book, and then eraſes him: for, if Pilate could ſay, what I have written, I have written; how can it be thought, that the great God would write a perſon's name in the book of life, and then blot it out again?" And may we not, with equal reaſon, aſk, on the other hand, how can it be thought, that any of the reprobate ſhould be written in that book of life, which contains the names of the elect only? or, that any ſhould be inſcribed there,

* Tom. 8. in Pſalm 68. col. 738.

who

who were not written among the living from eternity? I ſhall conclude this chapter with that obſervation of Luther *, "This," ſays he, "is the very thing that razes the doctrine of free-will from its foundations: to wit, that God's eternal love of ſome men, and hatred of others, is immutable and cannot be reverſed." Both one and the other will have its full accompliſhment.

CHAP. III.

Concerning Election unto Life; or, Predeſtination, as it reſpects the Saints in particular.

HAVING conſidered predeſtination, as it regards all men in general; and briefly ſhewn, that, by it, ſome are appointed to wrath, and others to obtain ſalvation by Jeſus Chriſt, 1 Theſ. v. 9. I now come to conſider, more diſtinctly, that branch of it, which relates to the ſaints only, and is commonly ſtiled election. Its definition I have given already, in the cloſe of the firſt chapter; what I have farther to advance, from the Scriptures, on this important ſubject, I ſhall reduce to ſeveral poſitions; and ſubjoin a ſhort explanation and confirmation of each.

Poſ. 1. Thoſe, who are ordained unto eternal life, were not ſo ordained on account of any worthineſs foreſeen in them, or of any good works to be wrought by them; nor yet for their future faith: but, purely and ſolely, of free, ſovereign grace, and according to the mere pleaſure of God. This is evident, among other conſiderations, from this; that

* De Serv. Arbitr. cap. 168.

faith, repentance and holineſs, are no leſs the free-gifts of God, than eternal life itſelf. Eph. ii. 8. Faith—is not of yourſelves, it is the gift of God. Phil. i. 29. Unto you it is given to believe. Acts v. 31. Him hath God exalted with his right hand, for to give repentance. Acts xi. 18. Then hath God alſo to the Gentiles granted repentance unto life. In like manner, holineſs is called the ſanctification of the Spirit, 2 Theſſ. ii. 13. becauſe the divine Spirit is the efficient of it in the ſoul, and, of unholy, makes us holy. Now, if repentance and faith are the gifts, and ſanctification is the work of God; then theſe are not the fruits of man's free-will, nor what he acquires of himſelf; and ſo can neither be motives to, nor conditions of, his election, which is an act of the divine mind, antecedent to, and irreſpective of, all qualities, whatever, in the perſons elected. Beſides, the apoſtle aſſerts, expreſsly, that election is not of works, but of him that calleth; and that it paſſed, before the perſons concerned had done either good or evil, Rom. ix. 11. Again, if faith or works were the cauſe of election, God could not be ſaid to chuſe us, but we to chuſe him; contrary to the whole tenor of Scripture; John xv. 16. Ye have not choſen me, but I have choſen you. 1 John iv. 10, 19. Herein is love, not that we loved God, but that he loved us. We love him, becauſe he firſt loved us. Election is, every where, aſſerted to be God's act, and not man's, Mark xiii. 20. Rom. ix. 17. Eph. i. 4. 1 Theſ. v. 9. 2 Theſ. ii. 13. Once more, we are choſen that we might be holy, not becauſe it was foreſeen we would be ſo, Eph. i. 4. therefore, to repreſent holineſs as the reaſon why we were elected, is to make the effect antecedent to the cauſe. The apoſtle adds, verſe 5, having predeſtinated us according to the good pleaſure of his will: more evidently implying, that God ſaw nothing *extra* had no motive from without, why he ſhould elect

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chuſe any at all, or this man before another. In a word, the elect were freely loved, Hoſ. xiv. 4. freely choſen, Rom. xi. 5, 6. and freely redeemed, Iſai. lii. 3. they are freely called, 2 Tim. i. 9. freely juſtified, Rom. iii. 24. and ſhall be freely glorified, Rom. vi. 23. The great Auguſtin, in his book of Retractations, ingenuouſly acknowledges his error, in having once thought, that faith foreſeen was a condition of election: he owns, that that opinion is equally impious and abſurd; and proves, that faith is one of the fruits of election, and conſequently, could not be, in any ſenſe, a cauſe of it: "I could never have aſſerted," ſays he, "that God, in chuſing men to life, had any reſpect to their faith, had I duly conſidered, that faith itſelf is his own gift." And in another treatiſe of his *, he has theſe words; "Since Chriſt ſays, ye have not choſen me, &c. I would fain aſk, whether it be ſcriptural, to ſay, we muſt have faith, before we are elected; and not, rather, that we are elected in order to our having faith?"

Poſ. 2. As many as are ordained to eternal life, are ordained to enjoy that life in and through Chriſt, and on account of his merits alone, 1 Theſ. v. 9. Here let it be carefully obſerved, that not the merits of Chriſt, but the ſovereign love of God only, is the cauſe of election itſelf: but then the merits of Chriſt are the alone procuring cauſe of that ſalvation, to which men are elected. This decree of God admits of no cauſe out of himſelf: but the thing decreed, which is the glorification of his choſen ones, may and does admit, nay, neceſſarily requires, a meritorious cauſe; which is no other than the obedience and death of Chriſt.

Poſ. 3. They, who are predeſtinated to life, are likewiſe predeſtinated to all thoſe means, which are indiſpenſably neceſſary in order to their meetneſs for, entrance upon, and enjoyment of, that life:

* De Prædeſt. cap. 17.

ſuch as repentance, faith, ſanctification; and perſeverance in theſe to the end.

Acts xiii. 48. As many as were ordained to eternal life, believed. Eph. i. 4. He hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love. Eph. ii. 10. For we [i. e. the ſame we, whom he hath choſen before the foundation of the world] are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath fore-ordained that we ſhould walk in them. And the apoſtle aſſures the ſame Theſſalonians, whom he reminds of their election, and God's everlaſting appointment of them to obtain ſalvation, that this alſo was his will concerning them, even their ſanctification, 1 Theſſ. i. 4. and v. 9. and iv. 3. and gives them a view of all theſe privileges at once, 2 Theſ. ii. 13. God hath, from the beginning, choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth. As does St. Peter, 1 Ep. i. 2. Elect—through ſanctification of the ſpirit, unto obedience, and ſprinkling of the blood of Jeſus Chriſt. Now, though faith and holineſs are not repreſented as the cauſe wherefore the elect are ſaved; yet, theſe are conſtantly repreſented, as the means through which they are ſaved, or as the appointed way wherein God leads his people to glory: theſe bleſſings being always beſtowed previous to that. Agreeable to all which, is that of Auſtin *: "Whatſoever perſons are, through the riches of divine grace, exempted from the original ſentence of condemnation, are undoubtedly brought to hear the goſpel †; and when heard, they are cauſed to believe it: and are made likewiſe to endure to the end, in the faith which

* De Corrept. & Grat. cap. 7.

† We muſt underſtand this, in a qualified ſenſe; as intending, that all thoſe of the elect, who live where the Chriſtian diſpenſation obtains, are, ſooner or later, brought to hear the goſpel, and to believe it.

works by love: and ſhould they, at any time, go aſtray, they are recovered and ſet right again." A little after he adds; "All theſe things are wrought in them by that God, who made them veſſels of mercy, and who, by the election of his grace, choſe them, in his Son, before the world began."

Poſ. 4. Not one of the elect can periſh, but they muſt all neceſſarily be ſaved. The reaſon is this; becauſe God ſimply and unchangeably wills, that all and every one of thoſe, whom he hath appointed to life, ſhould be eternally glorified: and, as was obſerved toward the end of the preceding chapter, all the divine attributes are concerned in the accompliſhment of this his will. His wiſdom, which cannot err; his knowledge, which cannot be deceived; his truth, which cannot fail; his love, which nothing can alienate; his juſtice, which cannot condemn any, for whom Chriſt died; his power, which none can reſiſt; and his unchangeableneſs, which can never vary: from all which it appears, that we do not ſpeak at all improperly, when we ſay, that the ſalvation of his people is neceſſary, and certain. Now, that is ſaid to be neceſſary, *quod nequit aliter eſſe*, which cannot be otherwiſe than it is: and, if all the perfections of God are engaged to preſerve and ſave his children, their ſafety and ſalvation muſt be, in the ſtricteſt ſenſe of the word, neceſſary. See, Pſalm ciii. 17. and cxxv. 1, 2. Iſaiah xlv. 17. and liv. 9, 10. Jer. xxxi. 38. and xxxii. 40. John vi. 39. and x. 28, 29. and xiv. 19. and xvii. 12. Rom. viii. 30, 38, 39. and xi. 29. 1 Cor. i. 8, 9. Phil. i. 6. 1 Pet. i. 4, 5.

Thus St. Auſtin *: "Of thoſe, whom God hath predeſtinated, none can periſh, inaſmuch as they are his own elect." And, *ib.* "They are the elect, who are predeſtinated, foreknown, and called according to purpoſe. Now, could any of theſe be loſt, God

* Tom. 7. De Corr. & Grat. cap. 7.

would be diſappointed of his will and expect but he cannot be ſo diſappointed: therefore can never periſh. Again, could they be lo power of God would be made void by man but his power is invincible: therefore, they ar And again, cap. 9. "The children of G written, with an unſhaken ſtability, in the b their heavenly Father's remembrance." A the ſame chapter he hath theſe words; "N children of promiſe, but the children of pe ſhall periſh: for the former are the predeſt who are called according to the divine det tion; not one of whom ſhall finally miſcarry likewiſe Luther *; "God's decree of predeſt is firm and certain; and the neceſſity reſultir it, is, in like manner, immoveable, and cani take place. For, we ourſelves are ſo feeble, the matter was left in our hands, very few, o none, would be ſaved: but Satan would ov us all." To which he adds: "Now, ſin ſtedfaſt and inevitable purpoſe of God ca reverſed nor diſannulled by any creature wh we have a moſt aſſured hope, that we ſhall triumph over ſin, how violently ſoever it r preſent, rage in our mortal bodies."

Poſ. 5. The ſalvation of the elect was 1 only, nor yet the principal end of their being but God's grand end, in appointing them to happineſs, was, to diſplay the riches of h mercy, and that he might be glorified in anc perſons he had thus choſen.

For this reaſon, the elect are ſtiled veſſels cy; becauſe, they were originally created, a terwards, by the divine ſpirit, created ane this deſign, and to this very end, that the fo ty of the Father's grace, the freeneſs of h and the abundance of his goodneſs, might niſeſted in their eternal happineſs. Now, we have already, more than once, had occa

* In præfat. ad Epiſt. ad Rom.

obſerve, does nothing in time, which he did not, from eternity, reſolve within himſelf to do; and if he, in time, creates and regenerates his people, with a view to diſplay his unbounded mercy; he muſt, conſequently, have decreed, from all eternity, to do this, with the ſame view. So that the final cauſes of election appear to be theſe two: 1. and principally, the * glory of God; 2. and, ſubordinately, the ſalvation of thoſe he has elected: from which the former ariſes, and by which it is illuſtrated and ſet off. So, Prov. xvi. 1. The Lord hath made all things for himſelf. And hence that of Paul, Eph. i. He hath choſen us——to the praiſe of the glory of his grace.

Poſ. 6. The end of election, which, with regard to the elect themſelves, is eternal life; I ſay, this end, and the means conducive to it, ſuch as the gift of the ſpirit, faith, &c. are ſo inſeparably connected together, that whoever is poſſeſſed of theſe, ſhall ſurely obtain that; and none can obtain that, who are not firſt poſſeſſed of theſe. Acts xiii. 48. As many as were ordained to eternal life, and none elſe, believed. Acts v. 31. Him hath God exalted—to give repentance unto Iſrael, and remiſſion of ſins: not to all men, or to thoſe who were not, in the counſel and purpoſe of God, ſet apart for himſelf; but to Iſrael, all his choſen people, who were given to him, were ranſomed by him, and ſhall be ſaved in him with an everlaſting ſalvation. Tit. i. 1. According to the faith of God's elect; ſo that, true faith is a

* Let it be carefully obſerved, that, when with the Scriptures, we aſſert the glory of God to be the ultimate end of his dealings with angels and men, we do not ſpeak this with reſpect to his eſſential glory, which he has as God, and which, as it is infinite, is not ſuſceptible of addition, nor capable of diminution: but of that glory which is purely manifeſtative, and which Micrælius in his Lexic. Philoſoph. col. 471. defines to be, "Clara rei, cum laude, notitia; cùm, nempe, ipſa ſua eminentia eſt magna, auguſta et conſpicua." And the accurate Maſtricht, "celebratio, ceu manifeſtatio, (quæ magis propriè glorificatio, quàm gloria, appellatur) quâ, agnita intus eminentia, ejuſque congrua æſtimatio, propalatur & extollitur." Theolog. lib. 2. cap. 22. ſ. 8.

conſequence of election, is peculiar to the elect, and ſhall iſſue in life eternal. Eph. i. He hath choſen us—— that we might be holy; therefore, all, who are choſen, are made holy, and none but they: and all, who are ſanctified, have a right to believe they were elected, and that they ſhall aſſuredly be ſaved. Rom. viii. 30. Whom he did predeſtinate, them he alſo called; whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. Which ſhews, that effectual calling and juſtification are indiſſolubly connected with election on one hand, and eternal happineſs on the other: that they are a proof of the former, and an earneſt of the latter. John x. 26. Ye believe not, becauſe ye are not of my ſheep; on the contrary, they, who believe, therefore believe, becauſe they are of his ſheep. Faith, then, is an evidence of election, or, of being in the number of Chriſt's ſheep; conſequently, of ſalvation: ſince all his ſheep ſhall be ſaved, John x. 28.

Poſ. 7. The elect may, through the grace of God, attain to the knowledge and aſſurance of their predeſtination to life; and they ought to ſeek after it. The Chriſtian may, for inſtance, argue thus: As many as were ordained to eternal life, believed: through mercy, I believe: therefore, I am ordained to eternal life. He that believeth, ſhall be ſaved: I believe: therefore, I am in a ſaved ſtate. Whom he did predeſtinate, he called, juſtified, and glorified: I have reaſon to truſt, that he hath called and juſtified me: therefore I can aſſuredly look backward on my eternal predeſtination, and forward to my certain glorification. To all which frequently accedes the immediate teſtimony of the divine ſpirit, witneſſing with the believer's conſcience, that he is a child of God, Rom. viii. 16, Gal. iv. 6. 1 John v. 10. Chriſt forbids his little flock to fear, inaſmuch as they might, on good and ſolid grounds, reſt ſatisfied and aſſured, that it is the Father's unalterable

ble good pleaſure to give them the kingdom, Luke xii. 32. And this was the faith of the apoſtle, Rom. viii. 38, 39.

Poſ. 8. The true believer ought not only to be thoroughly eſtabliſhed in the point of his own election; but ſhould likewiſe believe the election of all his other fellow believers and brethren in Chriſt. Now, as there are moſt evident and indubitable marks of election, laid down in Scripture; a child of God, by examining himſelf, whether thoſe marks are found on him, may arrive at a ſober and well-grounded certainty of his own particular intereſt in that unſpeakable privilege: and, by the ſame rule, whereby he judges of himſelf, he may likewiſe (but with caution) judge of others. If I ſee the external fruits and criteria of election, on this or that man; I may reaſonably, and in a judgment of charity, conclude ſuch an one to be an elect perſon. So, St. Paul, beholding the gracious fruits, which appeared in the believing Theſſalonians, gathered, from thence, that they were elected of God, 1 Theſſ. i. 4, 5. and knew alſo the election of the Chriſtian Epheſians, Eph. i. 4, 5. as Peter alſo did that of the members of the Churches in Pontus, Galatia, &c. 1 Pet. i. 2. It is true, indeed, that all concluſions of this nature are not now infallible, but our judgments are liable to miſtake: and God only, whoſe is the book of life, and who is the ſearcher of hearts, can abſolutely know them that are his, 2 Tim. ii. 19. yet we may, without a preſumptuous intruſion into things not ſeen, arrive at a moral certainty in this matter. And I cannot ſee how Chriſtian love can be cultivated; how we can call one another brethren in the Lord; or, how believers can hold religious fellowſhip and communion with each other, unleſs they have ſome ſolid and viſible reaſon to conclude, that they are loved with the ſame everlaſting love, were redeemed by the ſame Saviour, are partakers of like grace, and ſhall reign in the ſame glory.

But,

But, here, let me ſuggeſt one very neceſſary caution; viz. that though we may, at leaſt very probably, infer the election of ſome perſons, from the marks and appearances of grace, which may be diſcoverable in them; yet, we can never judge any man whatever to be a reprobate. That there are reprobate perſons, is very evident from Scripture (as we ſhall preſently ſhew); but who they are, is known alone to him, who alone can tell who and what men are not written in the Lamb's book of life. I grant, that there are ſome particular perſons, mentioned in the divine word, of whoſe reprobation no doubt can be made; ſuch as Eſau and Judas: but, now the canon of Scripture is completed, we dare not, we muſt not pronounce any man living, to be non-elect, be he, at preſent, ever ſo wicked. The vileſt ſinner may, for aught we can tell, appertain to the election of grace, and be, one day, wrought upon by the ſpirit of God. This we know, that thoſe who die in unbelief, and are finally unſanctified, cannot be ſaved: becauſe God, in his word, tells us ſo, and has repreſented theſe as marks of reprobation: but, to ſay that ſuch and ſuch individuals, whom, perhaps, we now ſee dead in ſins, ſhall never be converted to Chriſt, would be a moſt preſumptuous aſſertion, as well as an inexcuſable breach of the charity which hopeth all things.

CHAP. IV.

Of Reprobation; or, Predeſtination, as it reſpects the Ungodly.

FROM what has been ſaid, in the preceding chapter, concerning the election of ſome, it would unavoidably follow, even ſuppoſing the Scriptures

Scriptures had been ſilent about it, that there muſt be a rejection of others; as every choice does, moſt evidently and neceſſarily, imply a refuſal: for, where there is no leaving out, there can be no choice. But, beſide the teſtimony of reaſon, the divine word is full and expreſs to our purpoſe: it, frequently, and in terms too clear to be miſunderſtood, and too ſtrong to be evaded, by any who are not proof againſt the moſt cogent evidence, atteſts this tremendous truth, that ſome are, of old, foreordained to condemnation. I ſhall, in the diſcuſſion of this awful ſubject, follow the method hitherto obſerved, and throw what I have to ſay into ſeveral diſtinct poſitions, ſupported by Scripture.

Poſ. 1. God did, from all eternity, decree to leave ſome of Adam's fallen poſterity in their ſins, and to exclude them from the participation of Chriſt and his benefits.

For the clearing of this, let it be obſerved, that, in all ages, the much greater part of mankind have been deſtitute even of the external means of grace; have not been favoured with the preaching of God's word, or any revelation of his will. Thus, antiently, the Jews, who were, in number, the feweſt of all people, were, nevertheleſs, for a long ſeries of ages, the only nation, to whom the Deity was pleaſed to make any ſpecial diſcovery of himſelf: and it is obſervable, that our Lord himſelf principally confined the advantages of his public miniſtry to that people; nay he forbad his diſciples to go among any others, Mat. x. 5, 6. and did not commiſſion them to preach the goſpel, indiſcriminately, to Jews and Gentiles, until after his reſurrection, Mark xvi. 15. Luke xxiv. 47. Hence, many nations and communities never had the advantage of hearing the word preached; and, conſequently, were ſtrangers to the faith that cometh thereby. It is not indeed, improbable, but ſome individuals, in theſe unenlightened countries, might belong to the

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ſecret election of grace; and the habit of faith might be wrought in theſe: however, be that as it will, our argument is not effected by it; it is evident, that the nations of the world were, generally, ignorant, not only of God himſelf, but likewiſe of the way to pleaſe him, the true manner of acceptance with him, and the means of arriving at the everlaſting enjoyment of him. Now, if God had been pleaſed to have ſaved thoſe people, would he not have vouchſafed them the ordinary means of ſalvation? would he not have given them all things neceſſary in order to that end? but, it is undeniable matter of fact, that he did not; and, to very many nations of the earth, does not, at this day. If, then, the Deity can, conſiſtently with his attributes, deny, to ſome, the means of grace, and ſhut them up in groſs darkneſs and unbelief; why ſhould it be thought incompatible with his immenſely glorious perfections, to exclude ſome perſons from grace itſelf, and from that eternal life which is connected with it? eſpecially, ſeeing he is equally the Lord and ſovereign diſpoſer of the end, to which the means lead; as of the means, which lead to that end? both one and the other are his; and he moſt juſtly may, as he moſt aſſuredly will, do what he pleaſes with his own.

Beſides; it being alſo evident, that many, even of them who live in places where the goſpel is preached, as well as of thoſe among whom it never was preached, die ſtrangers to God and holineſs, and without experiencing any thing of the gracious influences of his ſpirit: we may reaſonably and ſafely conclude, that one cauſe of their ſo dying, is, becauſe it was not the divine will to communicate his grace to them: ſince, had it been his will, he would actually have made them partakers thereof; and, had they been partakers of it, they could not have died without it. Now, if it was the will of God, in time, to refuſe them this grace; it muſt have been

been his will from eternity: ſince his will is, as himſelf, the ſame, yeſterday, to day, and for ever.

The actions of God being thus fruits of his eternal purpoſe, we may, ſafely, and without any danger of miſtake, argue from them to that; and infer, that God therefore does ſuch and ſuch things, becauſe he decreed to do them: his own will being the ſole cauſe of all his works. So that, from his actually leaving ſome men in final impenitency and unbelief, we aſſuredly gather, that it was his everlaſting determination ſo to do: and conſequently, that he reprobated ſome, from before the foundation of the world.

And, as this inference is ſtrictly rational, ſo is it perfectly ſcriptural. Thus, the Judge will, in the laſt day, declare, to thoſe on the left hand, I never knew you. Mat. vii. 23. i. e. "I never, no, not from eternity, loved, approved, or acknowledged you for mine:" or in other words, "I always hated you." Our Lord, in John xvii. divides the whole human race into two great claſſes: one he calls the world; the other, the men who were given him out of the world. The latter, it is ſaid, the Father loved, even as he loved Chriſt himſelf (verſe 23.): but he loved Chriſt before the foundation of the world, verſe 24. i. e. from everlaſting: therefore, he loved the elect ſo too: and, if he loved theſe from eternity, it follows, by all the rules of antitheſis, that he hated the others as early. So, Rom. ix. The children not being yet born, neither having done good or evil, that the purpoſe of God, &c. From the example of the two twins, Jacob and Eſau, the apoſtle infers the eternal election of ſome men, and the eternal rejection of all the reſt.

Obſ. 2. Some men were, from all eternity, not only, negatively, excepted from a participation of Chriſt and his ſalvation; but, poſitively, ordained to continue in their natural blindneſs, hardneſs of heart, &c: and that, by the juſt judgment of God. See Exod. ix. 1 Sam. ii. 25. 2 Sam. xvii. 14. Iſa. vi.

argument in the world, muſt have been, in the counſel of God, prepared, i. e. deſigned, for that fire: which is the point I undertook to prove. Hence we read, Rom. ix. of veſſels of wrath fitted to deſtruction, κατηρτισμενα εις απωλειαν, put together, made up, formed, or faſhioned, for perdition: who are, and can be, no other than the reprobate. To multiply Scriptures on this head, would be almoſt endleſs: for a ſample, conſult Prov. xvi. 4. 1 Pet. ii. 8. 2 Pet. ii. 12. Jude 4. Rev. xiii. 8.

Poſ. 4. As the future faith and good works, of the elect, were not the cauſe of their being choſen; ſo neither were the future ſins of the reprobate the cauſe of their being paſt by: but both the choice of the former, and the decretive omiſſion of the latter, were owing, merely and entirely, to the ſovereign will and determinating pleaſure of God.

We diſtinguiſh between preterition, or bare non-election, which is a purely negative thing; and condemnation, or appointment to puniſhment: the will of God was the cauſe of the former; the ſins of the non-elect are the reaſon of the latter. Though God determined to leave, and actually does leave, whom he pleaſes in the ſpiritual darkneſs and death of nature, out of which he is under no obligation to deliver them; yet he does not, poſitively, condemn any of theſe, merely becauſe he hath not choſen them, but becauſe they have ſinned againſt him: ſee Rom. i. 21—24. Rom. ii. 8, 9. 2 Theſſ. ii. 12. Their preterition, or non-inſcription in the book of life, is not unjuſt, on the part of God; becauſe, out of a world of rebels, equally involved in guilt, God (who might, without any impeachment of his juſtice, have paſſed by all, as he did the reprobate angels) was, moſt unqueſtionably, at liberty, if it ſo pleaſed him, to extend the ſceptre of his clemency to ſome; and to pitch upon whom he would, as the objects of it. Nor was this exemption of ſome, any injury to the non-elect: whoſe caſe would have been

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juſt as bad as it is, even ſuppoſing the others had not been choſen at all. Again, the condemnation of the ungodly (for it is under that character alone, that they are the ſubjects of puniſhment, and were ordained to it) is not unjuſt, ſeeing it is for ſin, and only for ſin. None are or will be puniſhed, but for their iniquities; and all iniquity is properly meritorious of puniſhment: where, then, is the ſuppoſed unmercifulneſs, tyranny, or injuſtice, of the divine procedure?

Poſ. 5. God is the creator of the wicked, but not of their wickedneſs: he is the author of their being, but not the infuſer of their ſin.

It is, moſt certainly, his will, (for adorable and unſearchable reaſons), to permit ſin; but, with all poſſible reverence be it ſpoken, it ſhould ſeem that he cannot, conſiſtently with the purity of his nature, the glory of his attributes, and the truth of his declarations, be, himſelf, the author of it. Sin, ſays the apoſtle, entered into the world by one man, meaning, by Adam: conſequently, it was not introduced by the Deity himſelf. Though, without the permiſſion of his will, and the concurrence of his providence, its introduction had been impoſſible; yet is he not, hereby the author of ſin ſo introduced *. Luther obſerves, (*De Serv. Arb.* c. 42.) "It is a

* It is a known and very juſt maxim of the ſchools, effectus ſequitur cauſam proximam: "An effect follows from, and is to be aſcribed to, the laſt, immediate cauſe that produced it." Thus, for inſtance, if I hold a book, or a ſtone, in my hand, my holding it is the immediate cauſe of its not falling; but, if I let it go, my letting it go is not the immediate cauſe of its falling: it is carried downward by its own gravity, which is, therefore, the cauſa proxima effectûs, the proper and immediate cauſe of its deſcent. It is true, if I had kept my hold of it, it would not have fallen; yet ſtill, the immediate, direct cauſe of its fall, is, its own weight, not my quitting my hold. The application of this, to the providence of God, as concerned in ſinful events, is eaſy. Without God there could have been no creation; without creation, no creatures; without creatures, no ſin. Yet is not ſin chargeable on God: for effectus ſequitur cauſam proximam.

great degree of faith, to believe, that God is merciful and gracious, though he ſaves ſo few, and condemns ſo many; and that he is ſtrictly juſt, though in conſequence of his own will, he made us not exempt from liableneſs to condemnation." And cap. 148. Although God doth not make ſin, nevertheleſs he ceaſes not to create and multiply individuals in the human nature, which, through the withholding of his ſpirit, is corrupted by ſin: juſt as a ſkilful artiſt may form curious ſtatues out of bad materials. So, ſuch as their nature is, ſuch are men themſelves; God forms them out of ſuch a nature."

Poſ. 6. The condemnation of the reprobate is neceſſary and inevitable.

Which we prove thus: It is evident, from Scripture, that the reprobate ſhall be condemned. But nothing comes to paſs (much leſs can the condemnation of a rational creature), but in conſequence of the will and decree of God. Therefore, the non-elect could not be condemned, was it not the divine pleaſure and determination that they ſhould. And, if God wills and determines their condemnation, that condemnation is neceſſary and inevitable. By their ſins, they have made themſelves guilty of death: and, as it is not the will of God to pardon thoſe ſins, and grant them repentance unto life; the puniſhment of ſuch impenitent ſinners is as unavoidable as it is juſt. It is our Lord's own declaration, Mat. vii. that a corrupt tree cannot bring forth good fruit: or, in other words, that a depraved ſinner cannot produce in himſelf thoſe gracious habits, nor exert thoſe gracious acts, without which no adult perſon can be ſaved. Conſequently, the reprobate muſt, as corrupt, fruitleſs trees (or fruitful in evil only), be hewn down, and caſt into the fire, Mat. iii. This, therefore, ſerves as another argument, in proof of the inevitability of their future puniſhment: which argument, in brief, amounts to this:

this: They, who are not ſaved from ſin, muſt unavoidably periſh: but the reprobate are not ſaved from ſin, (for they have neither will nor power to ſave themſelves, and God, though he certainly can, yet he certainly will not ſave them): therefore, their perdition is unavoidable. Nor does it follow, from hence, that God forces the reprobate into ſin, and thereby into miſery, againſt their wills; but that, in conſequence of their natural depravity (which it is not the divine pleaſure to deliver them out of, neither is he bound to do it, nor are they themſelves ſo much as deſirous that he would), they are voluntarily biaſſed and inclined to evil: nay, which is worſe ſtill, they hug and value their ſpiritual chains, and even greedily purſue the paths of ſin, which lead to the chambers of death. Thus, God does not (as we are ſlanderouſly reported to affirm) compel the wicked to ſin, as the rider ſpurs forward an unwilling horſe; God only ſays, in effect, that tremendous word, Let them alone, Mat. xv. 14. He needs but ſlacken the reins of providential reſtraint, and withhold the influence of ſaving grace; and apoſtate man will, too ſoon, and too ſurely, of his own accord, fall by his iniquity: he will preſently be, ſpiritually ſpeaking, a *felo de ſe*, and, without any other efficiency, lay violent hands on his own ſoul. So that, though the condemnation of the reprobate is unavoidable, yet the neceſſity of it is ſo far from making them mere machines, or involuntary agents, that it does not, in the leaſt, interfere with the rational freedom of their wills, nor ſerve to render them leſs inexcuſable.

Poſ. 7. The puniſhment of the non-elect was not the ultimate end of their creation; but the glory of God.

It is frequently objected to us, that, according to our view of predeſtination, "God makes ſome perſons on purpoſe to damn them:" But this we never advanced: nay, we utterly reject it, as equally un-

worthy of God to do, and of a rational being to ſuppoſe. The grand principal end, propoſed by the Deity to himſelf, in his formation of all things, and of mankind in particular, was, The manifeſtation and diſplay of his own glorious attributes. His ultimate ſcope, in the creation of the elect, is, to evidence and make known, by their ſalvation, the unſearchable riches of his power and wiſdom, mercy and love: and, the creation of the non-elect, is for the diſplay of his juſtice, power, ſovereignty, holineſs, and truth. So that nothing can be more certain, than the declaration of the text we have frequently had occaſion to cite, Prov. xvi. The Lord hath made all things for himſelf, even the wicked for the day of evil. On one hand, the veſſels of wrath are fitted for deſtruction, in order that God may ſhew his wrath, and make his power known, and manifeſt the greatneſs of his patience and long ſuffering, Rom. ix. 32. On the other hand, he afore prepared the elect to ſalvation, that, on them, he might demonſtrate the riches of his glory and mercy, verſe 23. As, therefore, God himſelf is the ſole author and efficient of all his own actions; ſo is he, likewiſe, the ſupreme end, to which they lead, and in which they terminate.

Beſides, the creation and perdition of the ungodly anſwer another purpoſe (though a ſubordinate one), with regard to the elect themſelves, who from the rejection of thoſe, learn, (1.) to admire the riches of divine love towards themſelves, which planned, and has accompliſhed, the work of their ſalvation: while others, by nature on an equal level with them, are excluded from a participation of the ſame benefits. And ſuch a view of the Lord's diſtinguiſhing mercy is, (2.) a moſt powerful motive to thankfulneſs, that, when they too might juſtly have been condemned with the world of the non-elect, they were marked out as heirs of the grace of life. (3.) Hereby they are taught, ardently to love their heavenly Father;

Father; (4.) to truſt in him aſſuredly, for a continued ſupply of grace while they are on earth, and for the accompliſhment of his eternal decree and promiſe, by their glorification in heaven; and, (5.) to live, as becomes thoſe, who have received ſuch unſpeakable mercies from the hand of their God and Saviour. So Bucer ſomewhere obſerves, That the puniſhment of the reprobate "is uſeful to the elect; inaſmuch as it influences them to a greater fear and abhorrence of ſin, and to a firmer reliance on the goodneſs of God."

Poſ. 8. Notwithſtanding God did, from all eternity, irreverſibly chuſe out and fix upon ſome to be partakers of ſalvation by Chriſt, and rejected the reſt (who are therefore termed by the apoſtle, οἱ λοιποὶ, the refuſe, or thoſe that remained and were left out); acting, in both, according to the good pleaſure of his own ſovereign will: yet, he did not, herein act an unjuſt, tyrannical, or cruel part; nor yet ſhew himſelf a reſpecter of perſons.

1. He is not unjuſt, in reprobating ſome: neither can he be ſo; for the Lord is holy in all his ways, and righteous in all his works, Pſalm cxlv. But ſalvation and damnation are works of his: conſequently, neither of them is unrighteous or unholy. It is undoubted matter of fact, that the Father draws ſome men to Chriſt, and ſaves them in him with an everlaſting ſalvation; and that he neither draws nor ſaves ſome others: and, if it be not unjuſt in God, actually to forbear ſaving theſe perſons after they are born, it could not be unjuſt in him to determine as much, before they were born. What is not unjuſt for God to do in time, could not, by parity of argument, be unjuſt in him to reſolve upon and decree from eternity. And, ſurely, if the apoſtle's illuſtration be allowed to have any propriety, or to carry any authority, it can no more be unjuſt in God to ſet apart ſome, for communion with himſelf in this life and the next, and to ſet aſide others, ac-

cording to his own free pleaſure; than for a potter, to make, out of the ſame maſs of clay, ſome veſſels for honourable, and others for inferior uſes. The Deity, being abſolute Lord of all his creatures, is accountable to none, for his doings, and cannot be chargeable with injuſtice, for diſpoſing of his own as he will.

Nor, 2. is the decree of reprobation a tyrannical one. It is, indeed, ſtrictly ſovereign; but lawful ſovereignty and lawleſs tyranny are as really diſtinct, and different, as any two oppoſites can be. He is a tyrant, in the common acceptation of that word, who, (1.) either uſurps the ſovereign authority, and arrogates to himſelf a dominion to which he has no right: or, (2.) who, being, originally, a lawful prince, abuſes his power, and governs contrary to law. But who dares to lay either of theſe accuſations to the divine charge? God, as creator, has a moſt unqueſtionable and unlimited right over the ſouls and bodies of men; unleſs it can be ſuppoſed, contrary to all Scripture and common ſenſe, that, in making of man, he made a ſet of beings ſuperior to himſelf, and exempt from his juriſdiction. Taking it for granted, therefore, that God has an abſolute right of ſovereignty over his creatures; if he ſhould be pleaſed (as the Scriptures repeatedly aſſure us that he is) to manifeſt and diſplay that right, by graciouſly ſaving ſome, and juſtly puniſhing others for their ſins—Who are we, that we ſhould reply againſt God?

Neither does the ever bleſſed Deity fall under the ſecond notion of a tyrant; namely, as one who abuſes his power, by acting contrary to law: for, by what exterior law is he bound, who is the ſupreme lawgiver of all the univerſe? The laws, promulgated by him, are deſigned for the rule of our conduct, not of his. Should it be objected, that "his own attributes of goodneſs and juſtice, holineſs and truth, are a law to himſelf;" I anſwer, that, admitting this

this to be the caſe, there is nothing, in the decree of reprobation, as repreſented in Scripture, and by us from thence, which claſhes with any of thoſe perfections. With regard to the divine goodneſs, though the non-elect are not objects of it, in the ſenſe the elect are; yet, even they are not wholly excluded from a participation of it. They enjoy the good things of providence, in common with God's children, and, very often, in a much higher degree. Beſides, goodneſs, conſidered as it is in God, would have been juſt the ſame infinite and glorious attribute, ſuppoſing no rational beings had been created at all, or ſaved when created. To which may be added, that the goodneſs of the Deity does not ceaſe to be infinite in itſelf, only becauſe it is more extended to ſome objects than it is to others: The infinity of this perfection, as reſiding in God and coinciding with his eſſence, is ſufficiently ſecured, without ſuppoſing it to reach, indiſcriminately, to all the creatures he has made. For, was this way of reaſoning to be admitted, it would lead us too far, and prove too much: ſince, if the infinity of his goodneſs is to be eſtimated, by the number of objects, upon which it terminates; there would be an abſolute, proper infinity of reaſonable beings, to terminate that goodneſs upon: conſequently, it would follow, from ſuch premiſes, either, That the creation is as truly infinite, as the Creator: or, if otherwiſe, that the Creator's goodneſs could not be infinite, becauſe it has not an infinity of objects to make happy*. Laſtly, if it was not incompatible with

* The late moſt learned and judicious Mr. Charnock has, in my judgment at leaſt, proved, moſt clearly and ſatisfactorily, that the excluſion of ſome individual perſons, from a participation of ſaving grace, is perfectly conſiſtent with God's unlimited goodneſs. He obſerves, that "The goodneſs of the Deity is infinite, and circumſcribed by no limits. The exerciſe of his goodneſs may be limited by himſelf; but his goodneſs, the principle, cannot: for, ſince his eſſence is infinite, and his goodneſs is not diſtinguiſhed from his

with God's infinite goodneſs, to paſs by the whole body of fallen angels, and leave them under the guilt of their apoſtacy, much leſs can it claſh with that attribute, to paſs by ſome of fallen mankind, and reſolved to leave them in their ſins, and puniſh them for them. Nor is it inconſiſtent with the divine juſtice, to withhold ſaving grace from ſome; ſeeing the grace of God is not what he owes to any. It is a free gift, to thoſe that have it; and is not due to

eſſence; it is infinite alſo. God is neceſſarily good, in his nature; but free in his communications of it. He is neceſſarily good, affective, in regard of his nature; but freely good, effective, in regard of the effluxes of it to this or that particular ſubject he pitcheth upon. He is not neceſſarily communicative of his goodneſs, as the ſun of its light, or a tree of its cooling ſhade, which chuſes not its objects, but enlightens all indifferently, without variation or diſtinction; this were to make God of no more underſtanding than the ſun, which ſhines, not where it pleaſes, but where it muſt. He is an underſtanding agent, and hath a ſovereign right to chuſe his own ſubjects. It would not be ſupreme, if it were not a voluntary goodneſs. It is agreeable to the nature of the higheſt good, to be abſolutely free; and to diſpenſe his goodneſs in what methods and meaſures he pleaſes, according to the free determinations of his own will, guided by the wiſdom of his mind, and regulated by the holineſs of his nature. He will be good to whom he will be good. When he doth act, he cannot but act well; ſo far it is neceſſary: yet he may act this good or that good, to this or that degree: ſo it is free: As it is the perfection of his nature, it is neceſſary: as it is the communication of his bounty, it is voluntary. The eye cannot but ſee, if it be open; yet it may glance on this or that colour, fix upon this or that object, as it is conducted by the will. What neceſſity could there be on God, to reſolve to communicate his goodneſs [at all]? It could not be to make himſelf better by it; for he had [before] a goodneſs incapable of any addition. What obligation could there be from the creature? Whatever ſparks of goodneſs any creature hath, are the free effuſions of God's bounty, the offspring of his own inclination to do well, the ſimple favour of the donor. God is as unconſtrained in his liberty, in all his communications, as [he is] infinite in his goodneſs, the fountain of them." Charnock's Works, vol. 1. p. 583, &c. With whom agrees the excellent Dr. Bates (ſirnamed for his eloquence, the ſilver-tongued); and who, if he had a ſilver tongue, had likewiſe a golden pen: "God," ſays he, "is a wiſe and free agent; and as he is infinite in goodneſs, ſo the exerciſe of it is voluntary, and only ſo far as he pleaſes." Harm. of Div. Attribr chap. 3.

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thoſe that are without it: conſequently, there can be no injuſtice, in not giving what God is not bound to beſtow.

There is no end of cavilling at the divine diſpenſations, if men are diſpoſed to do it. We might, with equality of reaſon, when our hand is in, preſume to charge the Deity with partiality, for not making all his creatures angels, becauſe it was in his power to do ſo; as charge him with injuſtice, for not electing all mankind. Beſides, how can it poſſibly be ſubverſive of his juſtice, to condemn, and reſolve to condemn, the non-elect, for their ſins; when thoſe very ſins were not atoned for by Chriſt, as the ſins of the elect were? His juſtice, in this caſe, is ſo far from hindering the condemnation of the reprobate, that it renders it neceſſary and indiſpenſible. Again, is the decree of ſovereign preterition, and of juſt condemnation for ſin, repugnant to the divine holineſs? not in the leaſt: ſo far from it, that it does not appear how the Deity could be holy, if he did not hate ſin, and puniſh it. Neither is it contrary to his truth and veracity. Quite the reverſe. For, would not the divine veracity fall to the ground, if the finally wicked were not condemned?

3. God, in the reprobation of ſome, does not act a cruel part. Whoever accuſed a chief magiſtrate, of cruelty, for not ſparing a company of atrocious malefactors, and for letting the ſentence of the law take place upon them by their execution? If, indeed, the magiſtrate pleaſe to pity ſome of them, and remit their penalty, we applaud his clemency: but the puniſhment of the reſt is no impeachment of his mercy. Now, with regard to God, his mercy is free and voluntary. He may extend it to, and withhold it from, whom he pleaſes, Rom. ix. 15, 18, and it is ſad indeed, if we will not allow the ſovereign, the all-wiſe Governor of heaven and earth, the ſame privilege and liberty, we allow to a ſupreme magiſtrate below.

Nor,

Nor, 4. is God, in chuſing ſome and rejecting others, a reſpecter of perſons. He only comes under that title, who, on account of parentage, country, dignity, wealth, or for any other * external conſideration,

* προσωπολημψια, perſonæ acceptio, quum magis huic favemus, quam illi, ob circumſtantiam aliquam, ceu qualitatem, externam, ei adhærentem; putà genus, dignitatem, opes, patriam, &c. Scapula, in voc.

So that elegant, accurate, and learned Dutch divine, Laurentius: Hæc vero [i. e. προσωπολημψια] eſt, quando perſona perſonæ præfertur ex causâ indebitâ: putà, ſi judex abſolvat reum, vel quia dives eſt, vel quia potens, vel quia magiſtratus eſt, vel quia amicus & propinquus eſt, &c. "That is reſpect of perſons, when one man is preferred to another on ſome ſiniſter and undue account: as when a judge acquits a criminal, merely becauſe he is rich, or powerful, or is his friend, or relation, &c." Comment. in Epiſt. Jacob. p. 92.

Now, in the matter of election and preterition, God is influenced by no ſuch motives; nor, indeed, by any exterior inducement, or any motive, extra ſe, out of himſelf. He does not, for inſtance, condemn any perſons, on account of their poverty: but, on the reverſe, hath choſen many, who are poor in this world, Jam. ii. 5. Nor does he condemn any, for being rich; for ſome, even of the mighty and noble, are called by his grace. 1 Cor. i. 26. He does not reſpect any man's parentage, or country; for the elect will be gathered together from the four winds, from under one end of heaven to the other, Mat. xxiv. 31. and he hath redeemed to himſelf a ſelect number, out of every kindred and tongue and people and nation, Rev. v. 9. and vii. 9. So far is God from being, in any ſenſe, a reſpecter of perſons, that, in Chriſt Jeſus, there is neither Jew nor Greek, bond nor free, male nor female, Gal. iii. 28.—— He does not receive one, nor reject another, merely for coming, or not coming, under any of theſe characters. His own ſovereign will, and not their external or internal circumſtances, was the ſole rule, by which he proceeded, in appointing ſome to ſalvation, and decreeing to leave others in their ſins: ſo that God is not, herein, a reſpecter of their perſons, but a reſpecter of himſelf, and his own glory.

And as God is no reſpecter of perſons, becauſe he chuſes ſome as objects of his favour, and omits others; all being on a perfect equality; ſo neither does it follow, that he is ſuch, from his actually conferring ſpiritual and eternal bleſſings on the former, and denying them to the latter: Seeing theſe bleſſings are abſolutely his own, and which he may, therefore, without injuſtice, give, or not give, at his pleaſure. Dr. Whitby himſelf, though ſo ſtrenuous an adverſary to every thing that looks like predeſtination, yet very juſtly obſerves (and ſuch a conceſſion, from ſuch a pen, merits the reader's attention),

ſideration, ſhews more favour to one perſon, than to another. But that is not the caſe with God. He conſiders all men as ſinners by nature; and has compaſſion not on perſons of this or that ſect, country, ſex, age, or ſtation in life, becauſe they are ſo circumſtanced, but on whom, and becauſe, he will

attention), Locum non habit [ſcil. προσωληψια] in bonis mere liberis & gratuitis; neque in iis, in quibus, unum alteri præferre, noſtri arbitrii aut privilegii eſt. Ethic. Compend. l. 2. c. 5. ſect. 9. i. e. "the beſtowing" [and, conſequently, the withholding] "of ſuch benefits, as are merely gratuitous and undeſerved, does not argue reſpect of perſons; neither is it reſpect of perſons, to prefer one before another, when we have a right, and it is our pleaſure ſo to do." I ſhall only add the teſtimony of Thomas Aquinas; a man of ſome genius, and much application; who, though, in very many things, a laborious trifler; was yet, on ſome ſubjects, a clear reaſoner, and judicious writer. His words are, "Duplex eſt datio; una quidem pertinens ad juſtitiam; quâ, ſcilicet, aliquis dat alicui quod ei debetur: & circa tales dationes attenditur perſonarum acceptio. Alia eſt datio ad liberalitatem pertinens; quâ, ſcilicet, gratis datur alicui quod ei non debetur. Et talis eſt collatio munerum gratiæ, per quæ peccatores aſſumuntur a Deo. Et, in hâc donatione, non habet locum perſonarum acceptio; quia quilibet, abſque injuſtitia, poteſt de ſuo dare quantum vult, & cui vult: ſecundum illud, Mat. xx. Annon licet mihi, quod volo, facere? tolle quod tuum eſt, & vade." i. e. "There is a twofold rendering, or giving: the one a matter of juſtice, whereby that is paid to a man, which was due to him. Here it is poſſible for us to act partially, with reſpect of perſons:" [Thus, for example's ſake, I owe money to two men, one of whom is rich, the other poor; and I pay the rich man, becauſe he has it in his power to ſue me, but defraud the other, becauſe of his inability to do himſelf juſtice; I ſhould be a reſpecter of perſons. But, as Aquinas goes on] "There is a ſecond kind of rendering, or giving; which is a branch of mere bounty and liberality: by which that is freely beſtowed on any man which was not due to him: Such are the gifts of grace, whereby ſinners are received of God. In the beſtowment of grace, reſpect of perſons is abſolutely out of the queſtion: becauſe every one may, and can, without the leaſt ſhadow of injuſtice, give as much of his own, as he will, and to whom he will: according to that paſſage in Mat. xx. Is it not lawful for me to do what I will [with my own]? take up that which is thine, and go thy way." Aquin. Summ. Theol. 2—2dæ Qu. 63. A. 1.

On the whole, it is evident, that reſpect of perſons can only have place in matters of juſtice, and is but another name for perverſion of juſtice: conſequently, it has nothing to do with matters of mere goodneſs and bounty, as all the bleſſings of grace and ſalvation are.

have

have compaſſion. Pertinent to the preſent
is that paſſage of St. Auſtin*: "Foraſm
ſome people imagine, that they muſt look
as a reſpecter of perſons, if they believe, tha
out any reſpect had to the previous merits
he hath mercy on whom he will, and calls w
is his pleaſure to call, and makes good wl
pleaſes: The ſcrupulouſneſs of ſuch peopl
from their not duly attending to this one
namely, that damnation is rendered to the
as a matter of debt, juſtice, and deſert; v
the grace, given to thoſe who are delivered,
and unmerited: ſo that the condemned ſinn
not alledge that he is unworthy of his puniſl
nor the ſaint vaunt or boaſt, as if he was w
his reward. Thus, in the whole courſe of tl
cedure, there is no reſpect of perſons. The
are condemned, and they, who are ſet at
conſtituted, originally, one and the ſame
equally infected with ſin, and liable to ver
Hence, the juſtified may learn, from the con
tion of the reſt, that would have been th
puniſhment, had not God's free grace ſtepp
their reſcue."

Before I conclude this head, I will obviat
lacious objection, very common in the mo
our opponents: "How," ſay they, "is tl
trine of reprobation reconcileable with the
of a future judgment?" To which I anſw
there need no pains to reconcile theſe two, ſir
are ſo far from interfering with each othe
one follows from the other, and the former
the latter abſolutely neceſſary. Before the ju
of the great day, Chriſt does not ſo much ac
judge of his creatures, as their abſolute Lo
Sovereign. From the firſt creation, to tl
conſummation, of all things; he does in conſ

* Tom. 2. Epiſt. 105. ad Sixtum Preſb.

of his own eternal and immutable purpoſe (as a divine perſon), graciouſly work in and on his own elect, and permiſſively harden the reprobate. But, when all the tranſactions of providence and grace are wound up in the laſt day: he will then properly ſit as Judge; and openly publiſh, and ſolemnly ratify, if I may ſo ſay, his everlaſting decrees, by receiving the elect, body and ſoul, into glory, and by paſſing ſentence on the non-elect (not for their having done what they could not help, but) for their wilful ignorance of divine things, and their obſtinate unbelief; for their omiſſions of moral duty, and for their repeated iniquities and tranſgreſſions.

Poſ. 9. Notwithſtanding God's predeſtination is moſt certain and unalterable, ſo that no elect perſon can periſh, nor any reprobate be ſaved; yet it does not follow from thence, that all precepts, reproofs, and exhortations, on the part of God, or prayers on the part of man, are uſeleſs, vain and inſignificant.

(1.) Theſe are not uſeleſs, with regard to the elect; for they are neceſſary means of bringing them to the knowledge of the truth at firſt: afterwards, of ſtirring up their pure minds by way of remembrance, and of edifying and eſtabliſhing them in faith, love, and holineſs. Hence that of St. Auſtin*: "The commandment will tell thee, O man, what thou oughteſt to have; reproof will ſhew thee wherein thou art wanting; and praying will teach thee from whom thou muſt receive the ſupplies which thou wanteſt." Nor, (2.) are theſe vain with regard to the reprobate: for, precept, reproof, and exhortation, may, if duly attended to, be a means of making them careful to adjuſt their moral, external conduct, according to the rules of decency, juſtice, and regularity; and thereby, prevent much inconvenience to themſelves, and injury to ſociety.

* De Corrept: & Grat. chap. 3.

And,

And, as for prayer, it is the duty of all, without exception. Every created being (whether elect or reprobate matters not, as to this point) is, as ſuch, dependent on the Creator for all things: and, if dependent, ought to have recourſe to him, both in a way of ſupplication and thankſgiving.

But, to come cloſer ſtill. That abſolute predeſtination does not ſet aſide, nor render ſuperfluous, the uſe of preaching, exhortation, &c. we prove from the examples of Chriſt himſelf and his apoſtles: who, all, taught and inſiſted upon the article of predeſtination; and yet took every opportunity of preaching to ſinners, and enforced their miniſtry with proper rebukes, invitations, and exhortations, as occaſion required. Though they ſhewed, unanſwerably, that ſalvation is the free gift of God, and lies entirely at his ſovereign diſpoſal; that men can, of themſelves, do nothing ſpiritually good; and that it is God, who, of his own pleaſure, works in them both to will and to do: yet, they did not neglect to addreſs their auditors, as beings poſſeſſed of reaſon and conſcience, nor omitted to remind them of their duties as ſuch; but ſhewed them their ſin and danger by nature, and laid before them the appointed way and method of ſalvation, as exhibited in the goſpel. Our Saviour himſelf expreſsly, and *in terminis*, aſſures us, that no man can come to him, except the Father draw him: and yet he ſays, Come unto me, all ye that labour, &c. St. Peter, in the 2d of Acts, told the Jews, that they had fulfilled the determinate counſel and foreknowledge of God, in putting the Meſſiah to death; and yet ſharply rebukes them for it. St. Paul declares, It is not of him that willeth, nor of him that runneth; and yet exhorts the Corinthians ſo to run, as to obtain the prize. He aſſures us, Rom. viii. that we know not what to pray for, as we ought; and yet, 1 Theſſ. v. directs us to pray without ceaſing. He avers, 1 Tim. ii. that the foundation, or decree, of the

the Lord ſtandeth ſure; and yet cautions him, who thinks he ſtands, to take heed, leſt he fall. St. James, in like manner, ſays, that every good and perfect gift cometh down from above; and yet exhorts theſe, who want wiſdom, to aſk it of God. So, then, all theſe being means, whereby the elect are frequently enlightened into the knowledge of Chriſt, and by which they are, after they have believed through grace, built up in him; and are means of their perſeverance in grace to the end: theſe are ſo far from being vain and inſignificant, that they are highly uſeful and neceſſary, and anſwer many valuable and important ends: without in the leaſt ſhaking the doctrine of predeſtination in particular, or the analogy of faith in general. Thus St. Auſtin *. "We muſt preach, we muſt reprove, we muſt pray; becauſe they, to whom grace is given, will hear, and act accordingly; though they, to whom grace is not given, will do neither."

CHAP. V.

Shewing, that the Scripture-doctrine of Predeſtination ſhould be openly preached and inſiſted on: and for what Reaſons.

UPON the whole, it is evident, that the doctrine of God's eternal and unchangeable predeſtination ſhould neither be wholly ſuppreſſed and laid aſide; nor yet be confined to the diſquiſition of the learned and ſpeculative only; but, likewiſe, ſhould be publicly taught from the pulpit and the preſs; that even the meaneſt of the people may not be ignorant of a truth, which reflects ſuch glory on

* De Bon. Perſev. cap. 14.

God,

God, and is the very foundation of happineſs to man. Let it, however, be preached with judgment and diſcretion: i. e. delivered, by the preacher, as it is delivered in Scripture; and no otherwiſe. By which means, it can neither be abuſed to licentiouſneſs, nor miſapprehended to deſpair: but will eminently conduce to the knowledge, eſtabliſhment, improvement and comfort of them that hear. That predeſtination ought to be preached, I thus prove:

I. The goſpel is to be preached: and that not partially, and by piece-meal, but the whole of it. The commiſſion runs, Go forth and preach the goſpel; the goſpel itſelf, even all the goſpel, without exception or limitation, for, ſo far as the goſpel is maimed, or any branch of the evangelical ſyſtem is ſuppreſſed and paſſed over in ſilence, ſo far the goſpel is not preached. Beſides, there is ſcarce any other diſtinguiſhing doctrine of the goſpel can be preached in its purity and conſiſtency, without this of predeſtination. Election is the golden thread that runs through the whole Chriſtian ſyſtem; it is the leaven, that pervades the whole lump. Cicero ſays of the various parts of human learning, "*Omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, & quaſi cognatione quddam inter ſe continentur:* i. e. "The whole circle of arts have a kind of mutual bond and connection; and, by a ſort of reciprocal relationſhip, are held together, and interwoven with each other." Much the ſame may be ſaid, of this important doctrine: it is the bond, which connects and keeps together the whole Chriſtian ſyſtem: which, without this, is like a ſyſtem of ſand, ever ready to fall to pieces. It is the cement, which holds the fabric together; nay, it is the very ſoul that animates the whole frame. It is ſo blended and interwoven with the entire ſcheme of goſpel doctrine, that, when the former is excluded, the latter bleeds to death. An ambaſſador is to deliver the whole meſſage with which

which he is charged. He is to omit no part of it; but muſt declare the mind of the ſovereign he repreſents, fully and without reſerve. He is to ſay neither more nor leſs, than the inſtructions of his court require. Elſe, he comes under diſpleaſure; perhaps, loſes his head. Let the miniſters of Chriſt weigh this well.

Nor is the goſpel to be preached only, but preached to every creature: i. e. to reaſonable beings, promiſcuouſly, and at large; to all, who frequent the Chriſtian miniſtry, of every ſtate and condition of life; whether high or low, young or old, learned or illiterate. All, who attend on the miniſtrations of Chriſt's ambaſſadors, have a right to hear the goſpel fully, clearly, and without mincing. Preach it, ſays Chriſt, Mark xvi. 15. κηρυξατε, publiſh it abroad; be its criers and heralds; proclaim it aloud; tell it out; keep back no part of it; ſpare not; lift up your voices like trumpets. Now, a very conſiderable branch of this goſpel is, the doctrine of God's eternal, free, abſolute, and irreverſible election of ſome perſons, in Chriſt, to everlaſting life. The ſaints were ſingled out, in God's eternal purpoſe and choice, *ut crederent*, to be endued with faith, and thereby fitted for their deſtined ſalvation. By their intereſt in the gratuitous, unalienable love of the bleſſed Trinity, they come to be, ſubjectively, ſaints and believers: ſo that their whole ſalvation, from the firſt plan of it in the divine mind, to the conſummation of it in glory, is, at once, a matter of mere grace, and of abſolute certainty. While they, who die without faith and holineſs, prove, thereby, that they are not included in this elect number, and were not written in the book of life. The juſtice of God's procedure herein is unqueſtionable. Out of a corrupt maſs, wherein not one was better than another, he might (as was obſerved before) love and chuſe whom and as many as he pleaſed. It was,

likewiſe, without any ſhadow of injuſtice, at his option, whom, and how many, he would paſs by. His not chuſing them was the fruit of his ſovereign will; but his condemning them, after death, and in the laſt day, is the fruit (not of their non-election, which was no fault of theirs; but) of their own poſitive tranſgreſſions. The elect, therefore, have the utmoſt reaſon to love and glorify God, which any beings can poſſibly have: and the ſenſe, of what he has done for them, is the ſtrongeſt motive to obedience. On the other hand, the reprobates have nothing to complain of; ſince, whatever God does, is juſt and right: and ſo it will appear to be (however darkly matters may appear to us now), when we ſee him as he is, and know him even as we are known.

And now, why ſhould not this doctrine be preached and inſiſted upon in public? a doctrine which is of expreſs revelation; a doctrine that makes wholly for the glory of God; which conduces, in a moſt peculiar manner, to the converſion, comfort, and ſanctification of the elect; and leaves even the ungodly themſelves without excuſe!

But, perhaps, you may ſtill be inclined to queſtion, whether predeſtination be indeed a Scripture doctrine. If ſo, let me, by way of ſample, beg you to conſider the following declarations, 1. of Chriſt, 2. of his apoſtles.

Mat. xi. If the mighty works, that have been done in thee, had been done in Tyre and Sidon, they would have repented, &c. whence it is evident, that the Tyrians and Sidonians, at leaſt the majority of them, died in a ſtate of impenitency; but that, if God had given them the ſame means of grace, afforded to Iſrael, they would not have died impenitent; yet thoſe means were not granted them. How can this be accounted for? only on the ſingle principle of peremptory predeſtination, flowing from

from the ſovereign will of God. No wonder, then, that our Lord concludes that chapter, with theſe remarkable words, I thank thee, Holy Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father; for ſo it ſeemed good in thy ſight. Where Chriſt thanks the Father, for doing that very thing, which Arminians exclaim againſt as unjuſt, and cenſure as partial!

Mat. xiii. To you it is given to know the myſteries of the kingdom of heaven, but to them it is not given.

Mat. xx. 23. To ſit on my right hand, and on my left, is not mine to give, αλλ' οις ητοιμασται υπο του πατρος μου, except to them for whom it hath been prepared by my Father: q. d. Salvation is not a precarious thing: the ſeats in glory were diſpoſed of long ago, in my Father's intention and deſtination: I can only aſſign them to ſuch perſons, as they were prepared for, in his decree.

Mat. xxii. Many are called, but few choſen: i. e. All, who live under the ſound of the goſpel, will not be ſaved; but thoſe only who are elected unto life.

Mat. xxiv. For the elect's ſake, thoſe days ſhall be ſhortened, and ibid. If it were poſſible, they ſhould deceive the very elect: where, it is plain, Chriſt teaches two things; (1.) that there is a certain number of perſons, who are elected to grace and glory; and, (2.) that it is abſolutely impoſſible for theſe to be deceived into total or final apoſtacy.

Mat. xxv. Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Mark xi. Unto you it is given to know the myſtery of the kingdom of God: but, to them that are without, i. e. out of the pale of election, all theſe things are done in parables; that, ſeeing, they may ſee, and not perceive; and, hearing, they may hear,

and not underſtand: leſt, at any time, they ſhould be converted, and their ſins ſhould be forgiven them.

Luke x. Rejoice, becauſe your names are written in heaven.

Luke xii. It is your Father's good pleaſure, to give you the kingdom.

Luke xvii. One ſhall be taken, and the other ſhall be left.

John vi. All that the Father hath given me, ſhall come unto me: as much as to ſay, Theſe ſhall, but the reſt cannot.

John viii. He that is of God, heareth God's words; ye therefore hear them not, becauſe ye are not of God: nor choſen of him.

John x. Ye believe not, becauſe ye are not of my ſheep.

John xv. Ye have not choſen me, but I have choſen you.

I come now, 2. to the apoſtles.

John xii. 37, 40. They believed not on him, that the ſaying of Eſaias the prophet might be fulfilled which he ſpake; Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, becauſe Eſaias ſaid again, He hath blinded their eyes, and hardened their hearts; that they ſhould not ſee with their eyes, nor underſtand with their hearts, and be converted, and I ſhould heal them. Without certain preſcience, there could be no prophecy; and, without predeſtination, no certain preſcience. Therefore, in order to the accompliſhment of prophecy, preſcience, and predeſtination, we are expreſsly told that theſe perſons could not believe οὐκ ἠδύναντο, they were not able; it was out of their power. In ſhort, there is hardly a page, in St. John's goſpel, which does not, either expreſsly or implicitly, make mention of election and reprobation.

St. Peter

St. Peter ſays, of Judas, Acts i. Men and brethren, the Scriptures muſt needs have been fulfilled, which the Holy Ghoſt, by the mouth of David, ſpake before, concerning Judas. So, verſe xxv. That he might go to his own place: to the place of puniſhment appointed for him.

Acts ii. Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and, with wicked hands, have crucified and ſlain.

Acts iv. Herod and Pontius Pilate, and the Gentiles, and the people of Iſrael, were gathered together, for to do whatſoever thy hand and thy counſel determined before to be done; προωρισε γενεσθαι, predeſtinated ſhould come to paſs.

Acts xiii. And as many, as were ordained to eternal life, believed: τεταγμενοι, deſigned, deſtined, or appointed unto life.

Concerning the apoſtle Paul, what ſhall I ſay? every one, that has read his epiſtles, knows, that they ſeem with predeſtination, from beginning to end *. I ſhall only give one or two paſſages: and begin with that famous chain, Rom. viii. whom he did foreknow (or fore-love, for to know often ſignifies, in Scripture, to love) he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſt-born among many brethren: that as in all things elſe, ſo in the buſineſs of election, Chriſt might have the pre-eminence; he being firſt choſe, as a Saviour, and they in him to be ſaved by him: moreover, whom he did predeſtinate, them he alſo

* A friend of mine, who has a large property in Ireland, was converſing, one day, with a popiſh tenant of his, upon religion. Among other points, they diſcuſſed the practice of having public prayers in an unknown tongue. My friend took down a New Teſtament from his book-caſe, and read part of 1 Cor. xiv. When he had finiſhed, the poor, zealous papiſt roſe up from his chair, and ſaid, with great vehemence, "I verily believe St. Paul was an heretick."

Can the perſon, who carefully reads the epiſtles of this great apoſtle, doubt of his having been a thorough paced predeſtinarian?

called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.

The 9th, 10th, and 11th chapters of the ſame epiſtle are profeſſed diſſertations on, and illuſtrations of, the doctrine of God's decrees; and contain, likewiſe, a ſolution of the principal objections brought againſt that doctrine.

Gal. i. Who ſeparated me from my mother's womb, and called me by his grace.

The firſt chapter of Epheſians treats of little elſe but election and predeſtination.

2 Theſſ. ii. After obſerving, that the reprobates periſh wilfully; the apoſtle, by a ſtriking tranſition, addreſſes himſelf to the elect Theſſalonians, ſaying: But we are bound to give thanks unto God, always, for you, brethren, beloved of the Lord, becauſe God hath, from the beginning, choſen you to ſalvation, through ſanctification of the ſpirit and belief of the truth.

2 Tim. i. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe, and grace which was given us in Chriſt, before the world began.

St. Jude, on the other hand, deſcribes the reprobate as ungodly men, who were, of old, fore-ordained to this condemnation.

Another apoſtle makes this peremptory declaration; Who ſtumble at the word, being d ſobedient, whereunto alſo they were appointed; but ye are a choſen generation [γενος εκλεκτον, an elect race], a royal prieſthood, an holy nation, a peculiar people, λαος εις περιποιησιν, a people purchaſed to be his peculiar property and poſſeſſion, 1 Pet. ii. 8, 9. To all which may be added,

Rev. xvii. 8. Whoſe names were not written in the book of life from the foundation of the world.

All theſe texts are but as an handful to the harveſt: and yet are both numerous and weighty enough to decide the point, with any who pay the

leaſt deference to Scripture authority. And let it be obſerved, that Chriſt and his apoſtles delivered theſe matters, not to ſome privileged perſons only, but to all, at large, who had ears to hear, and eyes to read. Therefore, it is incumbent on every faithful miniſter, to tread in their ſteps, by doing likewiſe: nor is that miniſter a faithful one, faithful to Chriſt, to truth, and to ſouls, who keeps back any part of the counſel of God, and buries thoſe doctrines in ſilence, which he is commanded to preach upon the houſe tops.

The great St. Auſtin, in his valuable treatiſe *De Bono Perſever.* effectually obviates the objections of thoſe, who are for burying the doctrine of predeſtination in ſilence. He ſhews, that it ought to be publicly taught; deſcribes the neceſſity, and uſefulneſs, of preaching it; points out the manner of doing it to edification. And ſince ſome perſons have condemned St. Auſtin, by bell, book, and candle, for his ſtedfaſt attachment to, and nervous, ſucceſsful defences of, the decrees of God; let us hear what Luther, that great light in the Church, thought, reſpecting the argument before us.

Eraſmus (in moſt other reſpects, a very excellent man) affected to think, that it was of dangerous conſequence to propagate the doctrine of predeſtination, either by preaching or writing. His words are theſe: "What can be more uſeleſs, than to publiſh this paradox to the world? namely, that whatever we do, is done, not by virtue of our own free will, but in a way of neceſſity, &c. What a wide gap does the publication of this tenet open among men, for the commiſſion of all ungodlineſs! What wicked perſon will reform his life? Who will dare to believe himſelf a favourite of heaven? Who will fight againſt his own corrupt inclinations? Therefore, where is either the need, or the utility, of ſpreading theſe notions, from whence ſo many evils ſeem to flow?"

To which, Luther replies: "If, my Eraſmus, you conſider theſe paradoxes (as you term them) to be no more than the inventions of men; why are you ſo extravagantly heated on the occaſion? In that caſe, your arguments affect not me: for there is no perſon, now living in the world, who is a more avowed enemy to the doctrines of men, than myſelf. But, if you believe the doctrines, in debate between us, to be (as indeed they are) the doctrines of God: you muſt have bid adieu to all ſenſe of ſhame and decency, thus to oppoſe them. I will not aſk, Whither is the modeſty of Eraſmus fled? but, which is much more important, where, alas! are your fear and reverence of the Deity, when you roundly declare, that this branch of truth, which he has revealed from heaven, is, at beſt, uſeleſs, and unneceſſary to be known? What! ſhall the glorious Creator be taught, by you his creature, what is fit to be preached, and what to be ſuppreſſed? Is the adorable God ſo very defective in wiſdom and prudence, as not to know, till you inſtruct him, what would be uſeful, and what pernicious? Or could not he, whoſe underſtanding is infinite, foreſee, previous to his revelation of this doctrine, what would be the conſequences of his revealing it, until thoſe conſequences were pointed out by you? You cannot, you dare not ſay this. If, then, it was the divine pleaſure to make known theſe things in his word; and to bid his meſſengers publiſh them abroad, and leave the conſequences of their ſo doing to the wiſdom and providence of him, in whoſe name they ſpeak, and whoſe meſſage they declare; who art thou, O Eraſmus, that thou ſhouldeſt reply againſt God, and ſay, to the Almighty, What doeſt thou? St. Paul, diſcourſing of God, declares peremptorily, Whom he will he hardeneth: and again, God willing to ſhew his wrath, &c. And the apoſtle did not write this, to have it ſtifled among a few perſons, and buried in a corner; but wrote it to the Chriſtians at Rome: which

which was, in effect, bringing this doctrine upon the ſtage of the whole world; ſtamping an univerſal imprimatur upon it; and publiſhing it to believers at large, throughout the earth.—What can ſound harſher, in the nucircumciſed ears of carnal men, than thoſe words of Chriſt, Many are called, but few choſen? and elſewhere, I know whom I have choſen. Now, theſe and ſimilar aſſertions of Chriſt and his apoſtles, are the very poſitions, which you, O Eraſmus, brand as uſeleſs and hurtful. You object, If theſe things are ſo, who will endeavour to amend his life? I anſwer; Without the Holy Ghoſt, no man can amend his life to purpoſe. Reformation is but varniſhed hypocriſy, unleſs it proceed from grace. The elect and truly pious are amended by the ſpirit of God: and thoſe of mankind, who are not amended by him, will periſh.—You aſk, moreover, Who will dare to believe himſelf a favourite of heaven? I anſwer; It is not in man's own power to believe himſelf ſuch, upon juſt grounds, until he is enabled from above. But the elect ſhall be ſo enabled: they ſhall believe themſelves to be what indeed they are. As for the reſt, who are not endued with faith, they ſhall periſh; raging and blaſpheming, as you do now. But, ſay you, Theſe doctrines open a door to ungodlineſs. I anſwer; Whatever door they may open to the impious and prophane; yet, they open a door of righteouſneſs to the elect and holy, and ſhew them the way to heaven, and the path of acceſs unto God. Yet you would have us abſtain from the mention of theſe grand doctrines, and leave our people in the dark, as to their election of God: the conſequence of which would be, that every man would bolſter himſelf up with a deluſive hope of ſhare in that ſalvation, which is ſuppoſed to lie open to all; and, thus, genuine humility, and the practical fear of God, would be kicked out of doors. This would be a pretty way indeed, of ſtopping up the gap,

Eraſmus

Eraſmus complains of! inſtead of cloſing up the door of licentiouſneſs, as is falſely pretended; it would be, in fact, opening a gulph into the nethermoſt hell. Still you urge, Where is either the neceſſity, or utility, of preaching predeſtination? God himſelf teaches it, and commands us to teach it: and that is anſwer enough. We are not to arraign the Deity, and bring the motives of his will to the teſt of human ſcrutiny; but ſimply to revere both him and it. He, who alone is all-wiſe and all-juſt, can in reality (however things appear to us), do wrong to no man; neither can he do any thing unwiſely or raſhly. And this conſideration will ſuffice, to ſilence all the objections of truly religious perſons. However, let us, for argument's ſake, go a ſtep farther. I will venture to aſſign, over and above, two very important reaſons, why theſe doctrines ſhould be publicly taught: 1. For the humiliation of our pride, and the manifeſtation of divine grace. God hath aſſuredly promiſed his favour to the truly humble. By truly humble, I mean, thoſe who are endued with repentance, and deſpair of ſaving themſelves: for a man can never be ſaid to be really penitent and humble, until he is made to know that his ſalvation is not ſuſpended, in any meaſure whatever, on his own ſtrength, machinations, endeavours, free-will, or works; but entirely depends on the free pleaſure, purpoſe, determination, and efficiency of another; even of God alone. Whilſt a man is perſuaded, that he has it in his power to contribute any thing, be it ever ſo little, to his own ſalvation; he remains in carnal confidence: he is not a ſelf-deſpairer, and therefore he is not duly humbled before God: ſo far from it, that he hopes ſome favourable juncture or opportunity will offer, when he may be able to lend an helping hand to the buſineſs of his ſalvation.—On the contrary, whoever is truly convinced that the whole work depends ſingly and abſolutely on the will of God, who alone is the author

author and finiſher of ſalvation; ſuch a perſon deſpairs of all ſelf-aſſiſtance: he renounces his own will, and his own ſtrength: he waits and prays for the operation of God: nor waits and prays in vain. For the elects ſake, therefore, theſe doctrines are to be preached: that the choſen of God, being humbled by the knowledge of his truths; ſelf-emptied, and ſunk, as it were, into nothing in his preſence; may be ſaved, in Chriſt, with eternal glory. This, then, is one inducement to the publication of the doctrine; that the penitent may be made acquainted with the promiſe of grace, plead it in prayer to God, and receive it as their own. 2. The nature of the Chriſtian faith requires it. Faith has to do with things not ſeen.—And this is one of the higheſt degrees of faith, ſtedfaſtly to believe that God is infinitely merciful, though he ſaves (comparatively) but few, and condemns ſo many; and that he is ſtrictly juſt, though, of his own will, he makes ſuch numbers of mankind neceſſarily liable to damnation. Now, theſe are ſome of the unſeen things, whereof faith is the evidence. Whereas, was it in my power to comprehend them, or clearly to make out, how God is both inviolably juſt, and infinitely merciful, notwithſtanding the diſplay of wrath and ſeeming inequality in his diſpenſations reſpecting the reprobate; faith would have little or nothing to do. But now, ſince theſe matters cannot be adequately comprehended by us, in the preſent ſtate of imperfection; there is room for the exerciſe of faith. The truths, therefore, reſpecting predeſtination in all its branches, ſhould be taught and publiſhed: they, no leſs than the other myſteries of Chriſtian doctrine, being proper objects of faith, on the part of God's people *."

* Lutherus, De Serv. Arbitr. in reſpons. ad ult. part. præfat. Eraſmi.

With

With Luther the excellent Bucer agrees; particularly, on Eph. i. where his words are, "There are ſome, who affirm, that election is not to be mentioned publicly to the people. But they judge wrongly. The bleſſings, which God beſtows on man, are not to be ſuppreſſed, but inſiſted and enlarged upon; and, if ſo, ſurely, the bleſſing of predeſtination unto life, which is the greateſt bleſſing of all, ſhould not be paſſed over." And a little after, he adds, "Take away the remembrance and conſideration of our election, and then, good God! what weapons have we left us, wherewith to reſiſt the temptations of Satan?—As often as he aſſaults our faith (which he is frequently doing), we muſt, conſtantly, and without delay, have recourſe to our election in Chriſt, as to a city of refuge. Meditation upon the Father's appointment of us to eternal life, is the beſt antidote againſt the evil ſurmiſings of doubtfulneſs and remaining unbelief. If we are entirely void of all hope and aſſurance, reſpecting our intereſt in this capital privilege, what ſolid and comfortable expectation can we entertain, of future bleſſedneſs? How can we look upon God as our gracious Father, and upon Chriſt as our unchangeable redeemer? without which, I ſee not how we can ever truly love God: and if we have no true love towards him, how can we yield acceptable obedience to him? Therefore, thoſe perſons are not to be heard, who would have the doctrine of election laid (as it were) aſleep, and ſeldom or never make its appearance in the congregations of the faithful."

To what theſe great men have, ſo nervouſly, advanced; permit me to add, that the doctrine of predeſtination is not only uſeful, but abſolutely neceſſary to be taught and known. For,

I. Without it, we cannot form juſt and becoming ideas of God. Thus, unleſs he certainly foreknows, and foreknew from everlaſting, all things that ſhould come to paſs; his underſtanding would not be infinite:

finite: and a Deity of limited underſtanding is no Deity at all. Again, we cannot ſuppoſe him to have foreknown any thing, which he had not previouſly decreed; without ſetting up a ſeries of cauſes, *extra Deum*, and making the Deity dependent, for a great part of the knowledge he has, upon the will and works of his creatures, and upon a combination of circumſtances exterior to himſelf. Therefore, his determinate plan, counſel, and purpoſe, (i. e. his own predeſtination of cauſes and effects), is the only baſis of his foreknowledge: which foreknowledge could neither be certain, nor independent, but as founded on his own antecedent decree. 2. He alone is entitled to the name of True God, who governs all things, and without whoſe will (either efficient or permiſſive) nothing is or can be done. And ſuch is the God of the Scriptures: againſt whoſe will, not a ſparrow can die, nor an hair fall from our heads, Mat. x. Now what is predeſtination, but the determining will of God? I defy the ſubtileſt ſemi-pelagian in the world, to form, or convey, a juſt and worthy notion of the Supreme Being, without admitting him to be the great cauſe of all cauſes elſe, himſelf dependent on none: who willed from eternity, how he would act in time; and ſettled a regular, determinate ſcheme of what he would do, and permit to be done, from the beginning to the conſummation of the world. A contrary view of the Deity is as inconſiſtent with reaſon itſelf, and with the very religion of nature, as it is with the deciſions of revelation. Nor can we, rationally, conceive of an independent, all-perfect firſt cauſe, without allowing him to be, (3.) unchangeable in his purpoſes. His decrees and his eſſence coincide: conſequently, a change in thoſe, would infer an alteration in this. Nor can that being be the true God, whoſe will is variable, fluctuating, and indeterminate: for, his will is himſelf willing. A Deity without decrees, and decrees without immutability, are,

are, of all inventions that ever entered the heart of man, the moſt abſurd. (4.) Without predeſtination, to plan; and without providence, to put that plan in execution; what becomes of God's omnipotence? It vaniſhes into air. It becomes a mere non-entity. For, what ſort of omnipotence is that, which may be baffled and defeated, by the very creatures it has made? Very different is the idea of this attribute, ſuggeſted by the Pſalmiſt, Pſal. cxiii. Whatſoever the Lord willed, that did he, in heaven and in earth, in the ſea, and in all deep places: i. e. he not only made them when he would, but orders them when made. (5.) He alone is the true God, according to Scripture repreſentation, who ſaves, by his mere mercy and voluntary grace, thoſe whom he hath choſen; and righteouſly condemns (for their ſins) thoſe whom he thought fit to paſs by. But, without predeſtination, there could be no ſuch thing, either as ſovereign mercy, or voluntary grace. For, after all, what is predeſtination, but his decree, to ſave ſome, of his mere goodneſs; and to condemn others, in his juſt judgment? Now, it is moſt evident, that the Scripture doctrine, of predetermination, is the cleareſt mirror, wherein to ſee and contemplate theſe eſſential attributes of God. Here they all ſhine forth, in their fulneſs of harmony and luſtre. Deny predeſtination, and you deny (though, perhaps, not intentionally, yet by neceſſary conſequence) the adorable perfections of the Godhead; in concealing that, you throw a veil over theſe; and, in preaching that, you hold up theſe, to the comfort, the eſtabliſhment, and the admiration of the believing world.

II. Predeſtination is to be preached, becauſe the grace of God (which ſtands oppoſed to all human worthineſs) cannot be maintained without it. The excellent St. Auſtin makes uſe of this very argument. "If," ſays he, "theſe two privileges" [namely, faith itſelf, and final perſeverance in faith]

faith] are the gifts of God; and if God foreknew on whom he would beſtow theſe gifts; (and who can doubt of ſo evident a truth?) it is neceſſary for predeſtination to be preached, as the ſure and invincible bulwark of that true grace of God, which is given to men without any conſideration of merit *." Thus argued St. Auſtin, againſt the Pelagians, who taught, that grace is offered to all men alike; that God, for his part, equally wills the ſalvation of all; and, that it is in the power of man's free-will to accept, or reject, the grace and ſalvation ſo offered. Which ſtring of errors do, as Auſtin juſtly obſerves, centre in this grand point, *gratiam ſecundùm noſtra merita dari*; that God's grace is not free, but the fruit of man's deſert. Now the doctrine of predeſtination batters down this deluſive Babel of free-will and merit. It teaches us, that if we do indeed will and deſire to lay hold on Chriſt and ſalvation by him; this will and deſire are the effect of God's ſecret purpoſe and effectual operation: for he it is, who worketh in us, both to will and to do, of his own good pleaſure; that he that glorieth, ſhould glory in the Lord. There neither is, nor can be, any medium, between predeſtinating grace, and ſalvation by human merit. We muſt believe and preach one, or the other: for they can never ſtand together. No attempts, to mingle and reconcile theſe two incompatible oppoſites, can ever ſucceed; the apoſtle himſelf being judge: If, ſays he, it [namely election] be by grace, then is it no more of works; otherwiſe grace is no more grace; but, if it be of works, then is it no more grace, otherwiſe, work is no more work, Rom. xi. 6. Exactly agreeable to which, is that of St. Auſtin; "Either predeſtination is to be preached, as expreſsly as the Scriptures deliver it, viz. That with regard to thoſe whom he hath choſen, the gifts and calling of God are with-

* De Bono Perſever. cap. 21.

out

out repentance; or we muſt roundly declare, as the Pelagians do, that grace is given according to merit*." Moſt certain it is, that the doctrine of gratuitous juſtification through Chriſt, can only be ſupported on that of our gratuitous predeſtination in Chriſt: ſince the latter is the cauſe and foundation of the former.

III. By the preaching of predeſtination, man is duly humbled, and God alone is exalted: human pride is levelled, and the divine glory ſhines untarniſhed, becauſe unrivalled. This the ſacred writers poſitively declare. Let St. Paul be ſpokeſman for the reſt (Eph. i. 5, 6.) having predeſtinated us—to the praiſe of the glory of his grace. But how is it poſſible for us to render unto God the praiſes due to the glory of his grace, without laying this threefold foundation? (1.) That whoſoever are, or ſhall be ſaved, are ſaved by his alone grace in Chriſt, in conſequence of his eternal purpoſe paſſed before they had done any one good thing (2.) That what good thing ſoever is begun to be wrought in our ſouls (whether it be illumination of the underſtanding, rectitude of will, or purity of affections), was begun altogether of God alone by whoſe invincible agency, grace is at firſt conferred, afterwards maintained, and finally crowned (3.) That the work of internal ſalvation (the ſweet and certain prelude to eternal glory) was not only begun in us, of his mere grace alone; but that its continuance, its progreſs, and increaſe, are no leſs free, and totally unmerited, than its firſt original donation. Grace alone makes the elect gracious; grace alone keeps them gracious; and the ſame grace alone will render them everlaſtingly glorious, in the heaven of heavens.

Converſion and ſalvation muſt, in the very nature of things, be wrought and effected, either by ourſelves alone; or by ourſelves and God together

* De Bono Perſever. cap. 16.

or

or, ſolely by God himſelf.—The Pelagians were for the firſt. The Arminians are for the ſecond. True believers are for the laſt; becauſe, the laſt hypotheſis, and that only, is built on the ſtrongeſt evidence of Scripture, reaſon, and experience: It, moſt effectually, hides pride from man; and ſets the crown of undivided praiſe upon the head, or, rather caſts it at the feet, of that glorious tri-une God, who worketh all in all. But this is a crown, which no ſinners ever yet caſt before the throne of God, who were not firſt led into the tranſporting views of his gracious decree to ſave, freely, and of his own will, the people of his eternal love. Exclude, therefore, O Chriſtian, the article of ſovereign predeſtination, from thy miniſtry, or from thy faith; and acquit thyſelf, if thou art able, from the charge of robbing God.

When God does, by the omnipotent exertion of his ſpirit, effectually call any of mankind, in time, to the actual knowledge of himſelf in Chriſt; when he, likewiſe, goes on to ſanctify the ſinners he has called, making them to excel in all good works, and to perſevere, in the love and reſemblance of God, to their lives end; the obſerving part of the unawakened world may be apt to conclude, that theſe converted perſons might receive ſuch meaſure of grace from God, becauſe of ſome previous qualifications, good diſpoſitions, or pious deſires, and internal preparations, diſcovered in them by the all-ſeeing eye: which, if true, would indeed transfer the praiſe from the creator, and conſign it to the creature. But the doctrine of predeſtination, abſolute, free, unconditional predeſtination, here ſteps in, and gives God his own. It lays the axe to the root of human boaſting, and cuts down (for which reaſon, the natural man hates it) every legal, every independent, every ſelf-righteous imagination, that would exalt itſelf againſt the grace of God and the glory of Chriſt. It tells us, that God hath bleſſed us with all ſpiritual bleſſings in his Son; according as he hath choſen us in him, before

the foundation of the world, in order to our being afterwards made holy and blameleſs before him in love, Eph. i. Of courſe, whatever truly and ſpiritually good thing is found in any perſon, it is the ſpecial gift and work of God: given and wrought, in conſequence of eternal, unmerited election to grace and glory. Whence, the greateſt ſaint cannot triumph over the moſt abandoned ſinner; but is led to refer the entire praiſe of his ſalvation, both from ſin and hell, to the mere good will and ſovereign purpoſe of God, who hath graciouſly made him to differ from that world which lieth in wickedneſs. Such being the tendency of this bleſſed doctrine, how injurious, both to God and man, would the ſuppreſſion of it be? Well does St. Auſtin argue; "As the duties of piety ought to be preached up, that he, who hath ears to hear, may be inſtructed how to worſhip God aright; and as chaſtity ſhould be publicly recommended and enforced, that he, who hath ears to hear, may know how to poſſeſs himſelf in ſanctification; and as charity, moreover, ſhould be inculcated from the pulpit, that he, who hath ears to hear, may be excited to the ardent love of God, and his neighbour: In like manner, ſhould God's predeſtination of his favours be openly preached, that he who hath ears to hear, may learn to glory, not in himſelf, but in the Lord*."

IV. Predeſtination ſhould be publicly taught and inſiſted upon, in order to confirm and ſtrengthen true believers in the certainty and confidence of their ſalvation†. For, when regenerate perſons are told and are enabled to believe, that the glorification o

* De Bono Perſever. cap. 20. † Our venerable reformers in the 17th of our xxxix articles, make the very ſame obſervation, and, nearly, in the ſame words:—"The godly conſideration of predeſtination, and our election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons; becauſe it doth greatly eſtabliſh and confirm their faith of everlaſting ſalvation, to be enjoyed through Chriſt, &c.

the

the elect is ſo aſſuredly fixed in God's eternal purpoſe, that it is impoſſible for any of them to periſh; and when the regenerate are led to conſider themſelves as actually belonging to this elect body of Chriſt; what can eſtabliſh, ſtrengthen, and ſettle their faith, like this? Nor is ſuch a faith preſumptuous; for, every converted man may and ought to conclude himſelf elected: ſince God the ſpirit renews thoſe only, who were choſen by God the Father, and redeemed by God the Son. This is an hope which maketh not aſhamed, nor can poſſibly iſſue in diſappointment, if entertained by thoſe into whoſe hearts the love of God is poured forth, by the Holy Ghoſt given unto them, Rom. v. 5.

The holy triumph and aſſurance, reſulting from this bleſſed view, are expreſsly warranted by the apoſtle, Rom. viii. where he deduces effectual calling, from a prior predeſtination; and infers the certainty of final ſalvation, from effectual calling: whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. How naturally, from ſuch premiſes, does the apoſtle add, Who ſhall lay any thing to the charge of God's elect? Who, and where is he that condemneth them? Who, and what, ſhall ſeparate us from the love of Chriſt?—In all theſe things we are, and ſhall be, more than conquerors, through him that hath loved us: for I am perſuaded [πεπεισμαι*, I am moſt clearly and aſſuredly confident], that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. So, elſewhere, The foundation of the Lord, i. e. his decree or purpoſe, according to election, ſtandeth

* Certus ſum, Ar. Montan. Certâ fide perſuaſum mihi habeo, Erafm. Victa omni dubitatione, Bengel. I am aſſured, Dutch verſion.

ſure; having this ſeal, The Lord knoweth them that are his: which is particularly noted by the apoſtle, leſt true believers might be diſcouraged, and begin to doubt of their own certain perſeverance to ſalvation, either from a ſenſe of their remaining perfections, or from obſerving the open apoſtacy of unregenerate profeſſors, 2 Tim. ii.—How little obliged, therefore, are the flock of Chriſt, to thoſe perſons, who would, by ſtifling the mention of predeſtination, expunge the ſenſe and certainty of everlaſting bleſſedneſs from the liſt of Chriſtian privileges!

V. Without the doctrine of predeſtination, we cannot enjoy a lively ſight and experience of God's ſpecial love and mercy towards us in Chriſt Jeſus. Bleſſings, not peculiar, but conferred, indiſcriminately, on every man, without diſtinction or exception, would neither be a proof of peculiar love in the donor, nor calculated to excite peculiar wonder and gratitude in the receiver. For inſtance, rain from heaven, though an invaluable benefit, is not conſidered as an argument of God's ſpecial and peculiar favour, to ſome individuals, above others: and why? becauſe it falls on all alike: as much on the rude wilderneſs, and the barren rock, as on the cultivated garden, and the fruitful field. But the bleſſing of election, ſomewhat like the Sibylline books, riſes in value, proportionably to the fewneſs of its objects. So that, when we recollect, that, in the view of God (to whom all things are, at once, preſent), the whole maſs of mankind was conſidered as juſtly liable to condemnation, on account of original and actual iniquity; his ſelecting ſome individuals, from among the reſt, and graciouſly ſetting them apart, in Chriſt, for ſalvation both from ſin and puniſhment; were ſuch acts of ſovereign goodneſs, as exhibit the exceeding greatneſs, and the entire freeneſs, of his love, in the moſt awful, amiable, and humbling light. In order, then, that the ſpecial grace of God may ſhine, predeſtination muſt be preached; even the eternal and immutable predeſtination

deſtination of his people to faith and everlaſting life. "From thoſe who are left under the power of guilt," ſays St. Auſtin, "the perſon, who is delivered from it, may learn, what he too muſt have ſuffered, had not grace ſtepped in to his relief. And, if it was grace that interpoſed, it could not be the reward of man's merit, but the free gift of God's gratuitous goodneſs. Some, however, call it unjuſt, for one to be delivered while another, though no more guilty than the former, is condemned: If it be juſt to puniſh one, it would be but juſtice to puniſh both. I grant, that both might have been juſtly puniſhed. Let us, therefore, give thanks unto God our Saviour, for not inflicting that vengeance on us, which, from the condemnation of our fellow-ſinners, we may conclude to have been our deſert, no leſs than theirs. Had they, as well as we, been ranſomed from their captivity; we could have framed but little conception of the penal wrath, due, in ſtrictneſs of juſtice, to ſin; and, on the other hand, had none of the fallen race been ranſomed and ſet at liberty, how could divine grace have diſplayed the riches of its liberality*?" The ſame evangelical Father delivers himſelf, elſewhere, to the ſame effect: "Hence," ſays he, "appears the greatneſs of that grace, by which ſo many are freed from condemnation: and they may form ſome idea of the miſery, due to themſelves, from the dreadfulneſs of the puniſhment that awaits the reſt. Whence, thoſe who rejoice, are taught to rejoice, not in their own merits (*quæ paria eſſe vident damnatis*, for they ſee that they have no more merit than the damned), but in the Lord†." Hence reſults,

VI. Another reaſon, nearly connected with the former, for the unreſerved publication of this doctrine: viz. That, from a ſenſe of God's peculiar,

* Epiſt. 105. ad Sixt. Preſb.

† De Predeſt. Sanctor. lib. 1. cap. 9.

eternal, and unalterable love to his people, their hearts may be enflamed to love him in return. Slender indeed will be my motives to the love of God, on the ſuppoſition that my love to him is before hand with his to me; and that the very continuance of his favour, is ſuſpended on the weather-cock of my variable will, or the flimſey thread of my imperfect affection. Such a precarious, dependent love, were unworthy of God; and calculated to produce but a ſcanty and cold reciprocation of love from man.—At the happieſt of times, and in the beſt of frames, below, our love to God is but a ſpark (though ſmall and quivering, yet ineſtimably precious, becauſe divinely kindled, fanned and maintained in the ſoul; and an earneſt of better to come): whereas, love, as it glows in God, is an immenſe ſun which ſhone without beginning, and ſhall ſhine without end. Is it probable, then, that the ſpark of human love ſhould give being to the ſun of divine? and, that the luſtre and warmth of this, ſhould depend on the glimmering of that? yet, ſo it muſt be, if predeſtination is not true: and ſo muſt be repreſented, if predeſtination is not taught. —Would you, therefore, know what it is, to love God as your Father, Friend, and Saviour; you muſt fall down before his electing mercy. Until then, you are only hovering about, in queſt of true felicity. But you will never find the door, much leſs can you enter into reſt, until you are enabled to love him becauſe he hath firſt loved you, 1 John iv. 19.

This being the caſe, it is evident, that, without taking predeſtination into the account, genuine morality and the performance of truly good works will ſuffer, ſtarve, and die away. Love to God is the very fuel of acceptable obedience. Withdraw the fuel, and the flame expires. But the fuel of holy affection (if Scripture, experience, and obſervation, are allowed to carry any conviction) can only be

be cheriſhed, maintained, and increaſed in the heart, by the ſenſe and apprehenſion of God's predeſtinating love to us in Chriſt Jeſus. Now, our obedience to God will always hold proportion to our love. If the one be relaxed and feeble, the other cannot be alert and vigorous. And, electing goodneſs being the very life and ſoul of the former; the latter, even good works, muſt flouriſh, or decline, in proportion as election is glorified, or obſcured. Hence ariſes a

VIIth Argument for the preaching of predeſtination: namely, that, by it, we may be excited to the practice of univerſal godlineſs. The knowledge of God's love to you, will make you an ardent lover of God: and, the more love you have to God, the more will you excel in all the duties and offices of love. Add to this, that the Scripture view of predeſtination includes the means, as well as the end. Chriſtian predeſtinarians are for keeping together what God hath joined. He who is for attaining the end, without going to it through the means, is a ſelf-deluding enthuſiaſt. He, on the other hand, who, carefully and conſcientiouſly, uſes the means of ſalvation, as ſteps to the end, is the true Calviniſt.——Now, eternal life being that, to which the elect are ultimately deſtined; faith (the effect of ſaving grace), and ſanctification (the effect of faith), are bleſſings, to which the elect are intermediately appointed.—According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy and without blame before him in love, Eph. i. 4. We are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained, that we ſhould walk in them, Eph. ii. 10.—Knowing, brethren beloved, your election of God:—Ye became followers of us and of the Lord, 1 Theſſ. i. 4, 6.—God hath choſen you to ſalvation, through ſanctification of the ſpirit and belief of the truth. 2 Theſſ. ii. 13.—Elect, according to the foreknowledge [or, antient love] of God

the Father, through ſanctification of the ſpirit, unto obedience, 1 Pet. i. 2.

Nor is ſalvation (the appointed end of election) at all the leſs ſecure in itſelf (but the more ſo), for ſtanding neceſſarily connected with the intervening means: ſeeing, both theſe and that are inſeparably joined, in order to the certain accompliſhment of that through theſe. It only demonſtrates, that, without regeneration of heart, and purity of life, the elect themſelves are not led to heaven. But then, it is inconteſtable, from the whole current of Scripture, that theſe intermediate bleſſings ſhall moſt infallibly be vouchſafed to every elect perſon, in virtue of God's abſolute covenant, and through the effectual agency of his almighty ſpirit. Internal ſanctification conſtitutes our meetneſs for the kingdom, to which we were predeſtinated; and a courſe of external righteouſneſs is one of the grand evidences, by which we make our election ſure to our own preſent comfort and apprehenſion of it *.

VIII. Unleſs predeſtination be preached, we ſhall want one great inducement to the exerciſe of brotherly kindneſs and charity.

When a converted perſon is aſſured, on one hand, that all, whom God hath predeſtinated to eternal life, ſhall infallibly enjoy that eternal life, to which they were choſen; and, on the other hand, when he diſcerns the ſigns of election, not only in himſelf, but alſo in the reſt of his fellow-believers; and concludes, from thence (as, in a judgment of charity, he ought), that they are as really elected, as himſelf;

* 2 Pet. i. 10. Give diligence to make your calling and election βεβαιαν, undoubted; i. e. to get ſome ſolid and inconteſtable evidence of your predeſtination to life.—"Βεβαιω, is de quo fiducia concipitur; is de quo nobis aliquid certo perſuademus. Unde apud Thuc. 3. βεβαιω ειμι, τουτο ποιησειν certa fides habetur mihi, hoc facturum me eſſe.—Βεβαιως, certò exploratò. Βεβαιουμαι, fidem facio; pro comperto habeo." Scap.—So, ελπις βεβαια is an undoubting hope, 2 Cor. i. 7. And βεβαιοτερον λογον is a more aſſured and unqueſtionable word of prophecy, 2 Pet. i. 19.

ſelf; how muſt his heart glow with love to his Chriſtian brethren! How feelingly will he ſympathize with them, in their diſtreſſes! how tenderly will he bear with their infirmities! how readily will he relieve the former, and how eaſily overlook the latter;—Nothing will ſo effectually knit together the hearts of God's people, in time, as the belief of their having been written, by name, in one book of life, from everlaſting: and the unſhaken confidence, of their future exaltation to one and the ſame ſtate of glory above, will occaſion the ſtrongeſt cement of affection below.—This was, poſſibly, one end of our Saviour's ſo frequently reminding his apoſtles, of their election: namely, that, from the ſenſe of ſuch an unſpeakable bleſſing, in which they were all equally intereſted, they might learn to love one another, with pure hearts, fervently; and cultivate, on earth, that holy friendſhip, which, they well knew, from the immutability of God's decrees, would be eternally matured, to the higheſt perfection and refinement, in heaven.—St. Paul, likewiſe, might have ſome reſpect to the ſame amiable inference, when, treating of the ſaints collectively, he uſes thoſe ſweet and endearing expreſſions, he hath choſen us;—he hath predeſtinated us, &c. that believers, conſidering themſelves as συνεκλεκτοι, or co-elect in Chriſt, might be led to love each other with peculiar intenſeneſs, as the ſpiritual children of one electing Father, brethren in grace, and joint-heirs of glory.—Did the regenerate, of the preſent age, but practically advert to the everlaſting nearneſs, in which they ſtand related to each other, how happy would be the effect!

Hence it appears, that, ſince the preaching of predeſtination is thus evidently calculated to kindle and keep alive the two-fold, congenial flame, of love to God, and love to man: it muſt, by neceſſary conſequence, conduce,

To

To the advancement of univerſal obedience, and to the performance of every ſocial and religious duty *: which, alone, was there nothing elſe to recommend it, would be a ſufficient motive to the public delivery of that important doctrine.

IX. Laſtly, without a due ſenſe of predeſtination, we ſhall want the ſureſt and the moſt powerful inducement to patience, reſignation, and dependence on God, under every ſpiritual and temporal affliction.

How ſweet muſt the following conſideration be, to a diſtreſt believer! 1. There moſt certainly exiſts an almighty, all-wiſe, and infinitely gracious God. —2. He has given me, in times paſt, and is giving me at preſent (if I had but eyes to ſee it), many and ſignal intimations of his love to me, both in a way of providence and grace.—3. This love of his is immutable: he never repents of it, nor withdraws it.—4. Whatever comes to paſs, in time, is the reſult of his will from everlaſting.—Conſequently, 5.

* Our excellent biſhop Davenant inſtances, particularly in the great religious duty of prayer. "The conſideration of election," ſays this learned and evangelical prelate, "doth ſtir up the faithful to conſtancy in prayer: for, having learnt, that all good, tending to ſalvation, is prepared for them out of God's good pleaſure; they are, hereby, encouraged to call for, and, as it were, to draw down from heaven, by their prayers, thoſe good things, which, from eternity, were ordained for the elect.——Moreover, the ſame ſpirit of adoption, who beareth witneſs to our ſpirit, that we are God's choſen children; is alſo the ſpirit of prayer and ſupplication, and enflameth our hearts to call daily upon our heavenly Father. Thoſe, therefore, who, from the certainty of predeſtination, do pretend, that the duty of prayer is ſuperfluous; do plainly ſhew, that they are ſo far from having any certainty of their predeſtination, that they have not the leaſt ſenſe thereof.——To be ſlack and ſluggiſh in prayer, is not the property of thoſe, who, by the teſtimony of God's ſpirit, have got aſſurance of their election; but, rather, of ſuch as have, either none, or very ſmall apprehenſion thereof. For, as ſoon as any one, by believing, doth conceive himſelf to be one of God's elect children; he earneſtly deſireth to procure unto himſelf, by prayer, thoſe good things, which he believeth that God prepared for his children before the foundation of the world." Bp. Davenant's Animadverſions on an Arminian treatiſe, entitled God's Love to Mankind, p. 526, & ſeq.

My

My afflictions were a part of his original plan, and are, all, ordered, in number, weight and meaſure.—6. The very hairs of my head are, every one, counted by him: nor can a ſingle hair fall to the ground, but in conſequence of his determination. Hence, 7. My diſtreſſes are not the reſult of chance, accident, or a fortuitous combination of circumſtances: but, 8. The providential accompliſhment of God's purpoſe: and, 9. Deſigned to anſwer ſome wiſe and gracious ends. Nor, 10. Shall my affliction continue a moment longer, than God ſees meet. 11. He, who brought me to it, has promiſed to ſupport me under it, and to carry me through it. 12. All ſhall, moſt aſſuredly, work together for his glory and my good. Therefore, 13. The cup, which my heavenly Father hath given me to drink, ſhall I not drink it? Yes: I will, in the ſtrength he imparts, even rejoice in tribulation; and, uſing the means of poſſible redreſs, which he hath, or may hereafter, put into my hands, I will commit myſelf and the event to him, whoſe purpoſe cannot be overthrown, whoſe plan cannot be diſconcerted, and who, whether I am reſigned or not, will ſtill go on to work all things after the counſel of his own will*.

Above

* The learned Lipſius thus writes to an unmarried friend, who appears to have referred himſelf to his judgment and direction: "Sive uxor ducitur, ſive omittitur, &c. Whether you marry, or live ſingle, you will ſtill have ſomething or other to moleſt you: nor does the whole courſe of man's preſent ſublunary life, afford him a ſingle draught of joy, without a mixture of wormwood in the cup. This is the univerſal and immutable law: which to reſiſt, were no leſs vain, than ſinful and rebellious. As the wreſtlers of old had their reſpective antagoniſts aſſigned them, not by their own choice, but by neceſſary lot; in like manner, each of the human race has his peculiar deſtiny allotted to him by providence. To conquer this, is to endure it. All our ſtrength, in this warfare, is to undergo the inevitable preſſure. It is victory, to yield ourſelves to fate." Lipſ. Epiſt. miſcell. cent. 1. ep. 43. oper. tom. 2. p. 54. edit. Veſaliens. 1675.

About two years after, this celebrated Chriſtian Seneca wrote, as follows, to the ſame perſon (Theodore Loewius) who had married,

and

Above all, when the ſuffering Chriſtian takes his election into the account; and knows, that he was, by an eternal and immutable act of God, appointed to obtain ſalvation through our Lord Jeſus Chriſt; that, of courſe, he hath a city prepared for him above, a building of God, an houſe, not made with hands, but eternal in the heavens; and that the heavieſt ſufferings, of the preſent life, are not worthy to be compared with the glory, which ſhall be revealed in the ſaints; what adverſity can poſſibly befal us, which the aſſured hope, of bleſſings like theſe, will not infinitely over balance?

" *A comfort, ſo divine,*
" *May trials well endure.*"

and juſt loſt his wife in childbed: " Jam fatum quid? æterna, ab æterno, in æternum, Dei Lex: what is fate? God's everlaſting ordinance, ſettled in eternity, and for eternity: an ordinance, which he can never repeal, diſannul, or ſet aſide, either in whole or in part. Now, if this his decree be eternal, à retrò, and immoveable, quoad futurum; why does fooliſh men ſtruggle and fight againſt that which muſt be? Eſpecially, ſeeing fate is thus the offspring of God, why does impious man murmur and complain? you cannot, juſtly, find fault with any thing determined or done by him, as though it were evil or ſevere: for he is all goodneſs and benevolence. Was you to define his nature, you could not do it more ſuitably, than in thoſe terms:—Is, therefore, your wife dead? debuit: it is right ſhe ſhould be ſo. But was it right, that ſhe ſhould die, and at that very time and by that very kind of death? Moſt certainly. Lex ità lata: the decree ſo ordained it. The reſtleſs acumen of the human mind may ſift and canvaſs the appointments of fate; but cannot alter them. Were we truly wiſe, we ſhould be implicitly ſubmiſſive, and endure, with willingneſs, what we muſt endure, whether we be willing or not. A due ſenſe of our inability to reverſe the diſpoſals of providence, and the conſequent vanity of reſiſting them, would adminiſter ſolid repoſe to our minds, and ſheathe, if not remove, the anguiſh of affliction. And why ſhould we even wiſh to reſiſt? Fate's ſupreme ordainer is not only the all-wiſe God, but an all-gracious Father. Embrace every event, as good and proſperous: though it may, for the preſent, carry an aſpect of the reverſe. Think you not, that he loves and careth for us? more and better than we for ourſelves. But, as the tendereſt parent below, doth, oftentimes, croſs the inclinations of his children, with a view to do them good; and obliges them both to do and to undergo many things, againſt the bent of their wills; ſo does the great parent of all." Ibid. *epiſt.* 61. p. 82.

However

However keenly afflictions might wound us, on their firſt acceſs; yet, under the impreſſion of ſuch animating views, we ſhould quickly come to ourſelves again, and the arrows of tribulation would, in great meaſure, become pointleſs. Chriſtians want nothing, but abſolute reſignation, to render them perfectly happy, in every poſſible circumſtance; and abſolute reſignation can only flow from an abſolute belief of, and an abſolute acquieſcence in, God's abſolute providence, founded on abſolute predeſtination. The apoſtle himſelf draws theſe concluſions to our hand, in Rom. viii. where, after having laid down, as moſt undoubted axioms, the eternity and immutability of God's purpoſes, he thus winds up the whole: What ſhall we ſay, then, to theſe things? If God be for us, who can be againſt us? Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?—nay: in all theſe things we are more than conquerors, through him that loved us.

Such, therefore, among others, being the uſes, that ariſe from the faithful preaching and the cordial reception of predeſtination, may we not venture to affirm, with Luther, *hâc ignoratâ doctrinâ, neque fidem, neque ullum Dei cultum, conſiſtere poſſe?* that "Our faith, and all right worſhip of God, depend, in no ſmall degree, upon our knowledge of that doctrine *?"

The excellent Melancthon, in his firſt Common Places (which received the ſanction of Luther's expreſs approbation), does, in the firſt chapter, which treats profeſſedly of free-will and predeſtination, ſet out with clearing and eſtabliſhing the doctrine of God's decrees; and, then, proceeds to point out the neceſſity, and manifold uſefulneſs, of aſſerting and believing it. He even goes ſo far, as to affirm, round-

* De Serv. Abitr. cap. 20.

ly, that "a right fear of God, and a true confidence in him, can be learned more aſſuredly, from no other ſource, than from the doctrine of predeſtination." But, Melancthon's judgment of theſe matters will beſt appear, from the whole paſſage; which the reader will find, in the book and chapter juſt referred to.

"*Divina predeſtinatio*", ſays he, "*Libertatem homini adimit*; divine predeſtination quite ſtrips man of his boaſted liberty: for, all things come to paſs according to God's fore-appointment; even the internal thoughts of all creatures, no leſs than their external works. Therefore, Eph. i. the apoſtle gives us to underſtand, that God performeth all things according to the counſel of his own will. And our Lord himſelf aſks, Mat. x. Are not two ſparrows ſold for a farthing? yet one of them falleth not to the ground, without your Father. Pray, what can be more full to the point, than ſuch a declaration?—So, Solomon, Prov. xvi. The Lord hath made all things for himſelf; yea, even the wicked for the day of evil. And, in the xxth chapter, Man's goings are of the Lord: how then can a man underſtand his own way? To which the prophet Jeremiah does alſo ſet his ſeal, ſaying, chapter x. O Lord, I know that the way of man is not in himſelf; it is not in man, that walketh, to direct his own ſteps. The hiſtorical part of Scripture teaches us the ſame great truth. So, Gen. xv. we read, that the iniquity of the Amorites was not yet full. In 1 Sam. ii. we are told, that Eli's ſons hearkened not to his reproof, becauſe the Lord would ſlay them. What could bear a ſtronger reſemblance to chance and accident, than Saul's calling upon Samuel, only with a view to ſeek out his father's aſſes (1 Sam. ix.)? yet, the viſit was fore-ordained of God, and deſigned to anſwer a purpoſe little thought of by Saul, 1 Sam. ix. 15, 16." [See alſo a moſt remarkable chain of predeſtinated events, in reference

reference to Saul, and foretold by the prophet, 1 Sam. x. 2, 8.] "In purſuance of the divine preordination, there went with Saul a band of men, whoſe hearts God had touched, 1 Sam. x. 26.—— The harſhneſs of king Rehoboam's anſwer to the ten tribes, and the ſubſequent revolt of thoſe tribes from his dominion, are, by the ſacred hiſtorian, expreſsly aſcribed to God's decree: wherefore, the king hearkened not unto the people: for the cauſe was from the Lord, that he might perform his ſaying, which the Lord ſpake, by Ahijah the Shilonite, unto Jeroboam the ſon of Nebat, 1 Kings xii. 15.—— What is the drift of the apoſtle Paul, in the 9th and 11th of Romans, *quàm ut omnia, quæ fiunt, in deſtinationem divinam referat?* but to reſolve all things, that come to paſs, into God's deſtination? the judgment of the fleſh, or of mere unregenerate reaſon, uſually ſtarts back, from this truth, with horror: but, on the contrary, the judgment of a ſpiritual man will embrace it with affection. *Neque enim vel timorem Dei, vel fiduciam in Deum, certius aliunde diſces, quam ubi imbueris animum hâc de predeſtinatione ſententiâ:* You will not learn, either the fear of God, or affiance in him, from a ſurer ſource, than from getting your mind deeply tinctured and ſeaſoned with this doctrine of predeſtination. Does not Solomon, in the book of Proverbs, inculcate it, throughout, and juſtly: for how, elſe, could he direct men to fear God and truſt in him? the ſame he does, in the book of Eccleſiaſtes: nor had any thing ſo powerful a tendency to repreſs the pride of man's encroaching reaſon, and to lower the ſwelling conceit of his ſuppoſed diſcretion, as the firm belief, *quòd a Deo fiunt omnia*, that all things are from God. What invincible comfort did Chriſt impart to his diſciples, in aſſuring them that their very hairs were all numbered by the Creator? Is there, then (may an objector ſay), no ſuch thing as contingency? no ſuch thing as chance, or fortune?—No. *Omnia neceſſariò*

ceſſariò evenire ſcripturæ docent; the doctrine of Scripture is, that all things come to paſs neceſſarily. Be it ſo, that, to you, ſome events ſeem to happen contingently: you, nevertheleſs, muſt not be run away with, by the ſuggeſtions of your own narrow-ſighted reaſon. Solomon himſelf, the wiſeſt of men, was ſo deeply verſed in the doctrine of inſcrutable predeſtination, as to leave this humbling maxim on record; When I applied my heart to know wiſdom, and to ſee the buſineſs that is done upon the earth; then I beheld all the work of God, that a man cannot find out the work that is done under the ſun: becauſe, though a man labour to ſeek it out, yet he ſhall not find; yea, further, though a wiſe man think to know it, yet ſhall he not be able to find it, Eccleſ. viii. 16, 17."

Melancthon proſecutes the argument much farther: but this may ſuffice for a ſpecimen. And it is not unworthy of notice, that Luther ſo highly approved of Melancthon's performance, and eſpecially of the firſt chapter (from whence the above extract is given); that he [Luther] thus writes of it, in his Epiſtle to Eraſmus, prefixed to his book, *De Serv. Arb.* "That it was worthy of everlaſting duration, and to be received into the eccleſiaſtical canon." Let it, likewiſe, be obſerved, that Melancthon never, to the very laſt, retracted a word of what he there delivers: which a perſon of his piety and integrity would moſt certainly have done, had he afterwards (as ſome have artfully and falſly inſinuated) found reaſon to change his judgment on theſe heads.

APPENDIX.

APPENDIX

CONCERNING

THE FATE OF THE ANTIENTS*.

FATE (ſays Apuleius), according to Plato, is that, "*Per quod, inevitabiles cogitationes Dei atque incepta complentur*; whereby the purpoſes and deſigns of God are accompliſhed. Hence the Platonics conſidered providence, under a threefold diſtinction: 1. The *Providentia prima*, or that which gave birth to all effects; and is defined, by them, to be τὸ πρῶτον θεοῦ νοητὸν, the intention, or will of the ſupreme God. 2. The *Providentia ſecunda*, or actual agency of the ſecondary or inferior beings, who were ſuppoſed to pervade the heavens, and, from thence, by their influence, to regulate and diſpoſe of all ſublunary things; and, eſpecially, to prevent the extinction of any one ſpecies below. 3. The *Providentia tertia*, ſuppoſed to be exerted by the *Genii*; whoſe office it was, to exerciſe a particular care over mankind: to guard our perſons, and direct our actions.

But the Stoical view of providence, or fate, was abundantly more ſimple, and required no ſuch nicety of diſtinction. Theſe philoſophers did, at once, derive all the chain of cauſes and effects, from their true and undoubted ſource, the will of the one living and true God. Hence, with theſe ſages, the words Deity, Fate, Providence, were frequently

* Vide Lipſii Phyſiolog. Stoic. Lib. 1. Differt. xii.

reciprocated, as terms ſynonymous. Thus Seneca, ſpeaking of God; "Will you call him Fate? You will call him rightly: for all things are ſuſpended on him. Himſelf is *cauſa cauſarum*, the cauſe of all cauſes beſide." The laws of the univerſe are from God; whence the ſame philoſopher, elſewhere, obſerves, "*Omnia certâ & in æternùm dictâ lege decurrere*=all things go on, according to a certain rule or decree, ordained for ever;" meaning the law of fate. So Cicero: "All things come to paſs, according to the ſovereignty of the eternal law." And Pindar, probably, had an eye to this, where he ſays, Νομος πανταν βασιλευς, θνητων τε και αθανατων, ειναι. That the law ruleth all, whether gods or mortals. Manlius moſt certainly had:

Sed nihil in totâ magis eſt mirabile molè,
Quam ratio, & certis quod legibus omnia parent.

Where, by *ratio*, is evidently meant, the decreeing mind of God: and, by *leges*, is meant Fate, or that ſeries of cauſes and effects, which is the offſpring of his decree.

Homer cannot begin his Iliad, without aſſerting this grand truth:—Διος δ' ετελειετο βουλη. The counſel or decree of Jupiter was fulfilled. The divine poet ſets out on this exalted principle: he puts it in the front of the nobleſt poem in the world, as a teſtimony both of his wiſdom and his faith. It was as if he had ſaid, "I ſhall ſing of numberleſs events, equally grand, entertaining, and important: but I cannot begin to unfold them, without laying down this, as a firſt fundamental axiom, That, though brought to paſs by the inſtrumental agency of men, they were the fruit of God's determining will, and of his all-directing providence."

Neither are thoſe minuter events, which, ſeemingly, are the reſult of chance, excluded from this law. Even theſe do not happen, but come to paſs, in a regular order of ſucceſſion, and at their due

period of time. "*Cauſa pendet ex cauſâ: privata ac publica longus ordo rerum trahit*," ſays Seneca; "Cauſe proceeds from cauſe: the long train of things draws with it all events, both public and private." Excellent is that of Sophocles; (Aj. Flagell). "I am firmly of opinion, that all theſe things, and whatever elſe befal us, are in conſequence of the divine purpoſe: whoſo thinks otherwiſe, is at liberty to follow his own judgment; but this will ever be mine."

The *Longus ordo rerum*, mentioned by Seneca, is what he elſewhere ſtiles, *Cauſarum implexa ſeries*, or a perpetual implication of cauſes. This, according to Laertius, was called by the Stoics, αἰτια των ὅλων εἱμαρμενη, an involved, or concatenate cauſality of whatever has any exiſtence: for, εἱμαρμενη is a chain, or implicate connection. Agreeably to this idea, Chryſippus gives the following definition of fate: "Fate is that natural, eſtabliſhed order and conſtitution of all things, from everlaſting, whereby they mutually follow upon each other, in conſequence of an immutable and perpetual complication."

Let us examine this celebrated definition of fate. 1. He calls it a natural συνταξις: meaning by nature, the great *natura prima*, or God: for by ſome Stoics, God and nature are uſed promiſcuouſly. But, becauſe the Deity muſt be ſuppoſed both to decree and to act with wiſdom, intelligence, and deſign; fate is ſometimes mentioned by them under the name of λογος, or reaſon. Thus they define fate (*Laert. in Zen.*) to be that ſupreme "reaſon, whereby the world is governed and directed," or, more minutely, thus; that reaſon, whereby the things that have been, were; the things that now are, have a preſent exiſtence; and the things that are to be, ſhall be. Reaſon, you ſee, or wiſdom, in the Deity, is an antecedent cauſe, from whence both providence and inferior nature are derived. It

is added, in Stobæus, that Chryſippus ſometimes varies his terms; and, inſtead of the word reaſon, ſubſtitutes the words truth, cauſe, nature, neceſſity: intimating, that fate is the true, natural, neceſſary cauſe of the things that are, and of the manner in which they are.—2. This fate is ſaid to be ἐξ ἀϊδίου, from everlaſting. Nor improperly: ſince the conſtitution of things, was ſettled and fixed in the divine mind (where they had a ſort of ideal exiſtence) previous to their actual creation: and, therefore conſidered as certainly future, in his decree, may be ſaid to have been, in ſome ſenſe, co-eternal with himſelf.—3. The immutable and perpetual complication, mentioned in the definition, means no more, than that reciprocal involution of cauſes and effects from God downwards, by which things and events, *poſitis omnibus ponendis*, are neceſſarily produced, according to the plan which infinite wiſdom deſigned from the beginning. God, the firſt cauſe, hath given being and activity to an immenſe number of ſecondary, ſubaltern cauſes; which are ſo inſeparably linked and interwoven with their reſpective effects (a connection truly admirable, and not to be comprehended by man in his preſent ſtate), that thoſe things which do, in reality, come to paſs neceſſarily, and by inevitable deſtiny; ſeem, to the ſuperficial obſerver, to come to paſs in the common courſe of nature, or by virtue of human reaſoning and freedom. This is that inſcrutable method of divine wiſdom, "*A quâ*" (ſays St. Auſtin) "*eſt omnis modus, omnis ſpecies, omnis ordo, menſura, numerus, pondus; à quâ ſunt ſemina formarum, formæ ſeminum, motus ſeminum atque formarum.*"

Neceſſity is the conſequence of fate. So Triſmegiſtus: All things are brought about by nature and by fate: neither is any place void of providence. Now, providence is the ſelf-perfect reaſon of the ſuper-celeſtial God: from which reaſon of his, iſſue two

two native powers, neceſſity and fate. Thus, in the judgment of the wiſer heathens, effects were to be traced up to their producing cauſes; thoſe producing cauſes were to be further traced up to the ſtill higher cauſes, by which they were produced; and thoſe higher cauſes, to God, the cauſe of them. Perſons, things, circumſtances, events, and conſequences, are the effects of neceſſity: neceſſity is the daughter of fate: fate is the offspring of God's infinite wiſdom and ſovereign will. Thus, all things are ultimately reſolved into their great primary cauſe; by whom the chain was originally let down from heaven, and on whom every link depends.

It muſt be owned, that all the fataliſts of antiquity, (particularly among the Stoics) did not conſtantly expreſs themſelves with due preciſion. A Chriſtian, who is ſavingly taught by the word and ſpirit of God, muſt be pained and diſguſted, not to ſay, ſhocked, when he reads ſuch an aſſertion as this; Την πεπρωμενην μοιραν αδυνατον εξι αποφυγειν και Θεων. God himſelf cannot poſſibly avoid his deſtiny (Herodot. 1.) or that of the poet Philemon:

Δουλοι βασιλεων εισιν, οι βασιλεις Θεων,
Ο Θεος αναγκης.

Common men are ſervants to kings; kings are ſervants to the Gods; and God is a ſervant to neceſſity. So Seneca: "*Eadem neceſſitas & Deos alligat: irrevocabilis divina pariter atque humana curſus vehit. Ille ipſe, omnium conditor ac rector, ſcripſit quidem fata, ſed ſequitur. Semper paret: Semel juſſit.*" The ſelf-ſame neceſſity binds the Gods themſelves. All things, divine as well as human, are carried forward by one identical and overpowering rapidity. The ſupreme Author and Governor of the univerſe hath, indeed, written and ordained the fates; but having once ordained them, he ever after obeys them. He

commanded them at firſt, for once: but his conformity to them is perpetual. This is, without doubt, very irreverently and very incautiouſly expreſſed.—Whence it has been common with many Chriſtian writers, to tax the Stoics with ſetting up a firſt cauſe, ſuperior to God himſelf, and on which he is dependent.

But, I apprehend, theſe philoſophers meant, in reality, no ſuch thing. All they deſigned to inculcate, was, that the will of God, and his decrees, are unchangeable; that there can be no alteration in the divine intention; no new act ariſe in his mind; no reverſion of his eternal plan; all being founded in adorable ſovereignty; ordered by infallible wiſdom; ratified by omnipotence; and cemented with immutability. Thus Lucan:

Finixit in æternum cauſas; quâ cuncta coërcet,
Se quoque lege tenens.

And this, not through any imbecillity in God, or as if he was ſubject to fate, of which (on the contrary) himſelf was the ordainer; but becauſe it is his pleaſure to abide by his own decree. For as Seneca obſerves, "*Imminutio majeſtatis ſit, & confeſſio erroris, mutanda feciſſe. Neceſſe eſt ei eadem placere, cui niſi optima placere non poſſunt:*" it would detract from the greatneſs of God, and look as if he acknowledged himſelf liable to miſtakes, was he to make changeable decrees: his pleaſure muſt neceſſarily be always the ſame; ſeeing, that only, which is beſt, can, at any time, pleaſe an all-perfect being. A good man (adds this philoſopher) is under a kind of pleaſing neceſſity to do good; and, if he did not do it, he could not be a good man.

"*Magnum hoc argumentum eſt firmæ voluntatis, ne mutare quidem poſſe:*" it is a ſtriking proof of a magnanimous will, to be abſolutely incapable of changing.

And

And ſuch is the will of God: it never fluctuates, nor varies. But, on the other hand, was he ſuſceptible of change; could he, through the intervention of any inferior cauſe, or by ſome untoward combination of external circumſtances, be induced to recede from his purpoſe, and alter his plan; it would be a moſt inconteſtible mark of weakneſs and dependence: the force of which argument made Seneca, though a heathen, cry out, "*Non externa Deos cogunt; ſed ſua illis in legem æterna voluntas eſt:*" outward things cannot compel the gods; but their own eternal will is a law to themſelves. It may be objected, that this ſeems to infer, as if the Deity was ſtill under ſome kind of reſtraint. By no means. Let Seneca obviate this cavil; as he effectually does, in theſe admirable words: *Nec Deus ab hoc minùs liber aut potens eſt; ipſe enim eſt neceſſitas ſua:*" God is not, hereby, either leſs free, or leſs powerful; for he himſelf is his own neceſſity.

On the whole, it is evident, that when the Stoics ſpeak, even in the ſtrongeſt terms, of the obligation of fate on God himſelf, they may and ought to be underſtood, in a ſenſe worthy of the adorable, uncreated Majeſty.——In thus interpreting the doctrine of fate, as taught by the genuine philoſophers of the Portico, I have the great St. Auſtin on my ſide: who after canvaſſing, and juſtly rejecting the baſtard, or aſtrological fate; thus goes on: "*At qui omnium connectionem ſeriemque cauſarum, quâ fit omne quod fit, fati nomine appellant; non multum cum eis, de verbi controverſiâ, certandum atque laborandum eſt: quandoquidem ipſum cauſarum ordinem, & quandam connectionem, ſummi Dei tribuunt voluntati:*" i. e. But for thoſe philoſophers [meaning the Stoics] who, by the word fate, mean that regular chain, and ſeries of cauſes, to which all things that come to paſs, owe their immediate exiſtence; we will not earneſtly contend with theſe perſons, about a mere term: and we the

rather acquieſce in their manner of expreſſion, becauſe they carefully aſcribe this fixt ſucceſſion of things, and this mutual concatenation of cauſes and effects, to the will of the Supreme God. Auſtin adds many obſervations, of the ſame import; and proves, from Seneca himſelf, as rigid a Stoic as any, that this was the doctrine and the meaning of his philoſophic brethren.

A LETTER

A

LETTER

TO THE

Rev. Mr. JOHN WESLEY:

Relative to his pretended Abridgement of

ZANCHIUS ON PREDESTINATION.

Sic fatus ſenior, Telumque imbelle ſine Ictu
Conjecit: rauco quod potinùs ære repulſum;
Et ſummo Clypei nequicquam Umbone pependit.

ÆNEID II.

Credulitate, Puer; Audaciâ, Juvenis; Deliriis, Senex.
Mr. DE BOZE's Epitaph on HARDOVIN, the French Jeſuit.

ADVERTISEMENT

TO THE

PRESENT EDITION.

NE months are now elapſed, ſince the firſt publication of this letter; in all which time, *N*. has neither apologized for the miſdemeanor occaſioned his hearing from me in this public er; nor attempted to anſwer the charges en- againſt him. Judging, probably, that the r would be too condeſcending, in one, who ected himſelf into the leader of a ſect; and the latter would prove rather too difficult a and involve him in a ſubſequent train of freſh tions; he has, prudently, omitted both.

ne of his followers, however, have not been amely unactive, on this occaſion, as their r. Anxious, at once, to palliate his offence, o ſcreen his timidity; ſeveral penny and two- defences have ſucceſſively appeared: wherein nonymous ſcribblers wretchedly endeavoured to r up, and put together, the fragments of a ered reputation. The very printers, the mid- who handed theſe "inſects of a day" into c exiſtence, were aſhamed to ſubjoin their s at the bottom of the title pages.

vo lay-preachers, in particular, have feebly up the cudgels for their maſter. Of one, I ſay very little, as he writes with ſome degree of icy. Of the other, I ſhall not ſay much: for, his talents and his morals ſink him far below the

the dignity of chaſtiſement. This illiterate "haberdaſher of ſmall wares" entitles his penny effuſion, as well as I remember, "A Letter of Thanks to the Reverend Mr. Toplady, in the Names of all the hardened Sinners in London and Weſtminſter." The poor creature, it is plain from his title-page, aims at humour: and yet, unhappily for ſuch a deſign, he is, in reality, but too literally qualified to act as ſecretary in chief to the ſinners of London and Weſtminſter. For, he has given very numerous and ample proofs of his own ſinnerſhip, and that there can hardly exiſt, in thoſe two cities, a more atrocious ſinner than himſelf. I will not pollute this paper, with a recital of his crimes. They, who know the man, are no ſtrangers to his communication. Though a doctrinal Phariſee, his life has, long ago, evinced him, a practical Sadducee. Surely, Arminianiſm is like to flouriſh mainly, under the auſpices of ſuch able and virtuous advocates!

And ſo much for Mr. Weſley's redoubtable ſubalterns.

> "What image of their fury can we form?
> "Dullneſs, and rage. A puddle in a ſtorm."

If my advice carries any weight with them, they will carefully peruſe their ſpelling-books, before they make another ſally from the preſs. As to themſelves, and their refined productions, I mean to take no farther notice of either. I am quite of Mr. Gay's opinion;

> "To ſhoot at crows is powder thrown away."

I had almoſt forgot the monthly reviewers. One word concerning them, and I have done. The two reverend gentlemen, who are hired to diſſect and characterize whatever comes within the divinity-department, *à calendis ad calendas*; would fain have it,

it, in their ſuperficial ſtrictures on the firſt edition of this letter, that I am angry with Mr. Weſley. If, by anger, the ingenious animadverters mean, a juſt and becoming diſapprobation of Mr. Weſley's lying abridgment, and of the ſurreptitious manner in which he ſmuggled it into the world; I acknowledge myſelf, in this reſpect, angry. I hope the reverend reviewers will not, in their turn, be angry too, at ſeeing themſelves tacked to the liſt of Mr. Weſley's allies: ſince, in their mode of repreſenting my diſpute (or, to adopt their own military term, my battle) with that gentleman; they ſeem to rank themſelves in the number of his ſeconds. The reaſon is obvious. Mr. W. is a red-hot Arminian: and the ſagacious doctors can diſcern, with half an eye, that Arminianiſm lies within a bow-ſhot of Socinianiſm and Deiſm. Yet, notwithſtanding the alliance is, thus, not altogether unnatural; why ſhould theſe two divines, who are, certainly, poſſeſſed of abilities, which might do honour to human nature, by a narrow, ſordid attachment to party, render thoſe abilities leſs reſpectable?

Broad Hembury,
January 9, 1771.

A LETTER

A

LETTER

TO THE

Rev. Mr. JOHN WESLEY.

SIR,

POSSIBLY, the following letter may fall into the hands of ſome, who are unacquainted with the merits of the occaſion on which I write. For the information of ſuch, I muſt premiſe, that, in November, 1769, I publiſhed a Two Shilling Pamphlet, entitled, "The Doctrine of Abſolute Predeſtination ſtated and aſſerted: with a preliminary Diſcourſe on the Divine Attributes. Tranſlated, in great meaſure, from the Latin of Jerom Zanchius."

Though you are neither mentioned, nor alluded to, throughout the whole book; yet it could hardly be imagined, that a treatiſe, apparently tending to lay the axe to the root of thoſe pernicious doctrines, which, for more than thirty years paſt, you have endeavoured to palm on your credulous followers, with all the ſophiſtry of a jeſuit, and the dictatorial authority of a pope, ſhould long paſs without ſome cenſure from the hand of a reſtleſs Arminian, who has ſo eagerly endeavoured to diſtinguiſh himſelf, as the bell-wether of his deluded thouſands.

Accordingly, in the month of March, 1770, out ſneaks a printed paper (conſiſting of one ſheet, folded into twelve pages; price one penny) entitled, "The Doctrine of Abſolute Predeſtination ſtated and aſſerted, by the Reverend Mr. A——— T———." Wherein, you pretend to give an abridgment of the pamphlet above referred to. But,

1. Why

I. Why did you not make your abridgment truly public? For an apparent reaſon: That, if poſſible, it might elude my knowledge, and ſo eſcape the rod. Born of a ſtolen embrace, it was needful for the ſpurious, puſillanimous performance to ſteal its way into the world. It privately crept abroad, from the Foundery, the ſeat of its nativity; it was ſold, indeed, but ſold under the roſe; it was carefully circulated in the dark; and the friends of Mr. Weſley were deſigned to be the ſole ſphere of its acquaintance. Thus, every one, that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. In ſuch conduct, I can diſcern much of the Jeſuit, but nothing of the ſaint.—I had, to this hour, remained unapprized of the ſecret ſtab, but for the information received from ſome of ſuperior integrity to yourſelf.—I will put Chriſtianity quite out of the queſtion, and ſuppoſe it to have no kind of influence. But ſhould you not, at leaſt, act as a man of common honour? Come forth openly, ſir, in future, like an honeſt, generous aſſailant; and, from this moment forward, diſdain to act the ignoble part of a lurking, fly aſſaſſin.

II. Why did you not abridge me faithfully and fairly? Why muſt you lard your ridiculous compendium with additions and interpolations of your own? eſpecially, as you took the liberty of prefixing my name to it? Your reaſons are obvious. My publication had ſpread among ſome of your people: and, the longer it continued to diffuſe itſelf, the more you trembled for your Diana. Hence, Demetrius like, you found it needful, by the help of a pious fraud, to prejudice your Epheſians againſt the doctrines of St. Paul. The book was likely to give the Arminian Babel a ſhake: therefore, no way ſo effectual to ſecure it, as by endeavouring to ſpike the cannon which was planted againſt it. That you might ſeem to gratify the curioſity of your partiſans, and keep them really hood-winked at the ſame time,

time, you draw up a flimſy, partial compendium of Zanchius: a compendium which exhibits a few detached propoſitions, placed in the moſt diſadvantageous point of view, and without including any part of the evidence on which they ſtand.

But this alone was not ſufficient to compaſs the deſired end. Unſatisfied with carefully and totally ſuppreſſing every proof, alledged by Zanchius, in ſupport of his argument; a falſe colouring muſt, likewiſe, be ſuperinduced, by inſerting a ſentence or two, now and then, of your own foiſting in. After which, you cloſe the motley piece, with an entire paragraph, forged, every word of it, by yourſelf: and conclude all, as you began, with ſubjoining the initials of my name: to make the ignorant believe, that the whole, with your omiſſions, additions, and alterations, actually came from me.—An inſtance of audacity and falſehood, hardly to be paralleled!

I am very far from deſiring the reader to take my word, in proof of the charge alledged againſt you. As an inſtance of your want of honour, veracity, and juſtice, I refer to the following paragraph, 1. as publiſhed by me; and, 2. as quoted by you.

1. "When all the tranſactions of Providence and grace are wound up, in the laſt day; he (Chriſt) will then properly ſit as Judge, and openly publiſh, and ſolemly ratify, if I may ſo ſay, his everlaſting decrees, by receiving the elect, body and ſoul, into glory: and by paſſing ſentence on the non-elect (not for having done what they could not help, but) for their wilful ignorance of divine things, and their obſtinate unbelief; for their omiſſions of moral duty, and for their repeated iniquities and tranſgreſſions." Doctr. of Abſ. Predeſt. p. 277. vol. 5.

2. "In the laſt day, Chriſt will ſit as Judge, and openly publiſh, and ſolemnly ratify his everlaſting decrees, by receiving the elect into glory, and by paſſing ſentence on the non-elect (not for having done what they could not help, but) for their wilful ignorance of divine things, and their obſtinate unbelief; for their omiſſions of moral duty, and for their repeated iniquities and tranſgreſſions which they could not help." Weſley's Abridgement, p. 9.

Whether

Whether my view of the doctrine itſelf be, in fact, right, or wrong; is no part of the preſent enquiry: the queſtion is, have you quoted me fairly? Bluſh, Mr. Weſley, if you are capable of bluſhing. For once, publicly acknowledge yourſelf to have acted criminally: "unleſs," to uſe your own words on another occaſion, "ſhame and you have ſhook hands and parted."

Your concluding paragraph, which you have the effrontery to palm on the world as mine, runs thus: "* The ſum of all this: one in twenty (ſuppoſe) of mankind are elected; nineteen in twenty are reprobated. The elect ſhall be ſaved, do what they will; the reprobate ſhall be damned, do what they can. Reader, believe this, or be damned. Witneſs my hand, A —— T ——."

In almoſt any other caſe, a ſimilar forgery would tranſmit the criminal to Virginia or Maryland, if not to Tyburn. If ſuch an opponent can be deemed an honeſt man, where ſhall we find a knave?—What would you think of me, was I infamous enough to abridge any treatiſe of yours, ſprinkle it with interpolations, and conclude it thus: "Reader, buy this book, or be damned, witneſs my hand, John Weſley?"

And is it thus you contend for victory? are theſe the weapons of your warfare? Is this bearing down thoſe, who differ from you, with meekneſs? Do you call this, binding with cords of love? Away, for ſhame, with ſuch diſingenuous artifices. At leaſt, endeavour to conceal that narrow, ſectarian ſpirit, which betrays itſelf, more or leſs, in almoſt every thing you write. Renounce the low, ſerpentine cunning, which puts you on falſifying, what you find yourſelf unable to refute. And, as you regard your character, and the cauſe you eſpouſe, diſmiſs thoſe dirty ſubterfuges (the laſt reſources of mean, mali-

* Weſley's Abridgement, p. 12.

cious impotence), which degrade the man of parts into a lying ſophiſter, and ſink a divine beneath the level of an oyſter-woman. Ceaſe to fight, like the French, with old nails, and broken glaſs. Charge fairly, and fire as forcibly as you can. But, if you perſiſt to employ the weapons of ſcurrility and falſehood; the ſplinters will not only recoil on yourſelf, but you will continue to be poſted for a theological coward.

And why ſhould you, of all people in the world, be ſo very angry with the doctrines of grace? Forget not the days and months that are paſt. Remember, that it once depended on the toſs of a ſhilling, whether you yourſelf ſhould be a Calviniſt or an Arminian. Tails fell uppermoſt, and you reſolved to be an univerſaliſt. It was an happy throw, which conſigned you to the tents of Arminius: for, it ſaved us from the company of a man, who, by a kind of religious gambling, peculiarly his own, riſqued his faith on the moſt contemptible of all lots; and was capable of toſſing up for his creed, as porters, or chairmen, toſs up for an halfpenny.

I have read of princes, and other eminent perſons, who, having riſen, from ignoble life, to greatneſs, took care to have ſome ſtriking memorials, of their former obſcurity, frequently in their view: by way of a counterpoiſe to pride, and as a preſervative from being exalted above meaſure. When from the pinnacle of your own importance, you look down upon the advocates for free-grace, and conſider them as reptiles, to be treated as you pleaſe, only recollect the humbling circumſtance, of which I have juſt reminded you: and repreſs the complacent ſwellings of ſelf-adulation, by ſome ſuch ſoliloquy as this, "I have been in danger, myſelf, of believing that St. Paul ſays true, when he declares, that God hath mercy on whom he will have mercy. How precious was the ſhilling, and, above all, how lucky was the throw, which convinced me of St. Paul's miſtake!"

miſtake!" Forgive us, if we as implicitly determine our faith by the Scriptures; as you determined yours, by the fall of the ſplendid ſhilling.

But, even ſince this memorable epocha, you have by no means proved yourſelf that ſteady Arminian, you would have the world believe. Proteus like, you diſdain to be ſhackled and circumſcribed by any certain form. Her ladyſhip of Loretto, though ſhe has a different ſuit for every day in the year, is *ſemper eadem*, when compared with the *quondam* fellow of Lincoln College. There are times, when you vary as much from your preceding ſelf, as you do, at all times, from the reſt of mankind. Poſſeſſed of more than ſerpentine elability, you caſt your ſlough, not once a year, but, almoſt, once an hour. Hence, your innumerable inconſiſtencies, and flagrant ſelf-contradictions; the jarring of your principles (ever at inteſtine war with each other), and the incoherence of your religious ſyſtem. Your ſcheme of doctrines reminds me of the feet of a certain viſionary image, which, as the ſacred penman acquaints us, ſeemed to be compoſed of iron and clay: heterogeneous materials, which may, indeed, be put together, but will never incorporate with each other. Somewhat like the necromantic ſoup, of which you have, probably, read, in the tragedy of Macbeth; your doctrines may be ſtirred into a chaotic jumble, but witchcraft itſelf would ſtrive in vain to bring them into coalition.—On the contrary, evangelical truth knows nothing of this harlequin aſſemblage. It is not like Joſeph's coat, of many colours; nor made up of a patch from Donatus, of another from Pelagius, and a third from Arminius: but is invariably ſimple, uniform, and harmonious; reſembling the robe of its adorable teacher, which was without ſeam, and woven, from the top, throughout.

On one occaſion, you had the candour to own your levity, as to points of faith. I am acquainted

with a very reſpectable perſon (Mr. J. D.) who not many years ago, taking the freedom to tell you that "your prejudices, like armed men, ſtood, with their ſwords ready drawn, to guard all the paſſes of conviction, and hew down every truth as faſt as it preſented itſelf to your mind;" you had the unuſual honeſty to anſwer, "Ah! Sir! if you knew how diſtreſſed I have been, what doctrines I ſhould embrace, and how I have been toſſed about from ſyſtem to ſyſtem, you would think me the moſt open to conviction, and the leaſt liable to prejudice, of any man you ever knew."—This anſwer did you real honour, for, I am perſuaded, you ſpoke true. Yet, why ſhould you, who have been ſo remarkably toſſed about, take upon you to revile thoſe who have been enabled to ſtand faſt? I hope, for your own ſake, that you will never ceaſe toſſing about, until you have gained the harbour of truth: and that, amidſt all your manifold ſhifting from ſyſtem to ſyſtem, you will, at length, be enabled to fix on the only right ſyſtem, which aſſerts the lawfulneſs of God's doing what he will with his own.

I am told, the penny-ſheet (which occaſions this free addreſs) is to be followed, ſome time hence, by a four-penny pamphlet againſt Zanchius: Wherein you are to beſiege the doctrine of predeſtination in form. Commence the ſiege, and welcome. Open your trenches, and plant your batteries. Bring forth your ſtrong arguments, and play them off with vigour. I publicly profeſs, and ſubſcribe my name to it, that, if I cannot beat you back, I will freely capitulate, and own myſelf conquered. But remember, that, if you would do any thing to purpoſe you muſt make a regular attack. You muſt encounter the whole of Zanchius, and take his arguments in their regular connection and dependency on each other. You muſt go through with my preface which I prefixed to my tranſlation of that great man. Having carried and diſmantled the outwork

'k, you muſt next proceed to demoliſh the diſ-
ation on the divine attributes: which having de-
yed, you are, then, to aſſail the citadel; I mean,
ſe five ſtubborn chapters, which make up the
ly of the treatiſe itſelf. All the allies, or the
uments drawn from Scripture and reaſon, muſt
:wiſe be put to the ſword. This ſhould you at-
ıpt to do, in a manner worthy of a ſcholar and
livine, I ſhall have no objection (if life and
lth continue) to meaſuring ſwords, or breaking a
e, with you. Controverſy, properly conducted,
friend to truth, and no enemy to benevolence.
ıen the flint and the ſteel are in conflict, ſome
rks may iſſue, which may both warm and en-
ıten.—But I have no notion of encountering a
ıd-mill, in lieu of a giant. If, therefore, you
ne againſt me (as now) with ſtraws, inſtead of ar-
:ry; and with chaff, in the room of ammunition;
ıall diſdain to give you battle: I ſhall only laugh
rou from the ramparts.

Much leſs, if you deſcend to your cuſtomary re-
ırſe, of falſe quotations, deſpicable invective, and
upported dogmatiſms, ſhall I hold myſelf obliged
again, enter the liſts with you. An opponent,
o thinks to add weight to his arguments, by ſcur-
ty and abuſe, reſembles the inſane perſon, who
led himſelf in mud, in order to make himſelf
:. I would no more enter into a formal contro-
ſy, with ſuch a ſcribbler, than I would contend,
the wall, with a chimney-ſweeper.

When ſome of your friends gave out, two or
ee months before your late doughty publication,
ıt Mr. John (as they call you) was ſhutting him-
f up *, in order to anſwer the tranſlator of Zan-

* Dreadful his thunders, while unprinted, roar;
But when once publiſh'd, they are heard no more.
So, diſtant bug-bears fright: but, nearer draw,
The block's a block, and turns to mirth your awe.
DR. YOUNG.

chius; I really imagined, that ſomething tolerably reſpectable was going to make its appearance. But

Quid dignum tanto tulit hic promiſſor hiatu?

After the teeming mountain had been ſhut up a competent time, long enough to have been brought to bed of an Hercules, forth creeps a puny toothleſs mouſe! a mouſe, of heterogeneous kind: having little more than its head and tail * from you; and the main of its body made up of ſome mangled, caſtrated citations from Zanchius.

——*Currente rotâ, cur urceus exit?*

If I may judge of the future, by the paſt, and unleſs you amend greatly in a ſhort time; your fourpenny ſupplement, when it appears, will be no leſs inconſiderable, than the penny ſheet, already extant. And, as the mouſe is not cheap, at a penny; I am very apprehenſive, the rat, when it ventures out, will be far too dear at a groat.

Hitherto, your treatment of Zanchius reſembles that of ſome clumſy, bungling anatomiſt: who, in the diſſection of an animal, dwells much on the larger and more obvious particulars; but quite omits the nerves, the lymphatics, the muſcles, and the moſt intereſting parts of the complicate machine. Thus, in your piddling extract from the pamphlet you have thought proper to curtail, you only give a few of the larger outlines; without at all entering into the ſpirit of the ſubject, or ſo much as producing (ſo far from attempting to refute) any of the turning points, on which the argument depends. Wrench the fineſt eye, that ever ſhone in a lady's head, from its ſocket; and it will appear frightful and deformed: whereas, in its natural connection, the ſymmetry and brilliancy, the expreſſiveneſs and the beauty, are conſpicuous. So it,

* The advertiſement, on the back-ſide of Mr. Weſley's title-page; and his concluding paragraph, p. 12.

often,

often, fares with authors. A detached ſentence, artfully miſplaced, or unſeaſonably introduced; maliciouſly applied, or unfairly cited; may appear to carry an idea, the very reverſe of its real meaning. But re-place the diſlocated paſſage, and its propriety and importance are reſtored. I would wiſh every unprejudiced perſon, into whoſe hands your abridgment of my tranſlation has fallen, to ſuſpend his judgment concerning it, until he ſees the tranſlation itſelf. On comparing the two together, he will, at once, perceive, how candid and honeſt you are; and what quantity of confidence may be repoſed on your integrity as a citer.

When I advert to the unjuſt and indecent manner, in which you attacked the late excellent Mr. Hervey; above all, when I conſider how daringly free you have made with the Scriptures themſelves, both in your commentaries, and in your alterations of the text itſelf; I ceaſe to wonder at the audacious licentiouſneſs of your pen, reſpecting me. I ſhould rather wonder, if you treated any opponent with equity, or canvaſſed any ſubject impartially. Riſe but once to this, and I ſhall both wonder and rejoice.

You give me to underſtand, that I am but "a young tranſlator". Granted. Better, however, to be a young tranſlator, than an old plagiary. Which of our ancient divines have you not evaporated and ſpoiled? and then made them ſpeak a language, when dead, which they would have ſtarted from, with horror, when alive *?

Yet, Brutus is an honourable man!

How miſerably have you pillaged even my publication? Books, when ſent into the world, are, no doubt, in ſome ſenſe, public property. Zanchius, if you choſe to buy him, was yours to read; and, if

* See almoſt every part of what Mr. Weſley miſcalls, The Chriſtian Library.

you thought yourſelf equal to the undertaking, was yours to anſwer: but he was not yours to mangle. Remember, how narrowly you eſcaped a proſecution, ſome years ago, for pirating the Poems of Dr. Young.

I would wiſh you to keep your hands from literary picking and ſtealing. However, if you cannot refrain from this kind of ſtealth, you can abſtain from murdering what you ſteal. You ought not, with Ahab, to kill, as well as take poſſeſſion: nor, giant like, to ſtrew the area of your den with the bones of ſuch authors as you have ſeized and ſlain.

On moſt occaſions, you are too prone to ſet up your own infallible judgment as the very *lapis lydius* of right and wrong. Hence the firebrands, arrows, and death, which you hurl at thoſe, who preſume to vary from the oracles you dictate. Hence, particularly, your illiberal and malevolent ſpleen againſt the Proteſtant diſſenters *; though yourſelf are, in many reſpects,

* "How little is the caſe mended at the meeting? either the teachers are new-light men, denying the Lord that bought them; or they are predeſtinarians, and ſo preach predeſtination and final perſeverance, more or leſs. Nor is it expedient for any methodiſt preacher to imitate the diſſenters in their manner of praying: either in his tone, or in his language, or in the length of his prayer. Neither ſhould we ſing, like them, in a ſlow, drawling manner. We ſing ſwift, both becauſe it ſaves time, and becauſe it tends to awake and enliven the ſoul."

Mr. Weſley's Preſerv. againſt Unſettled Notions, p. 245.

How much more civilly, not to ſay cordially, this gentleman ſhakes hands with the Papiſts, let his own words declare: "Can nothing be done, even allowing us, on both ſides, to retain our own opinions, for the ſoftening our hearts towards each other?—My dear friend, conſider. I am not perſuading you to leave or change your religion: but to follow after that fear and love of God, without which, all religion is vain. I ſay not a word to you, about your opinions, or outward manner of worſhip.—We ought, without this endleſs jangling about opinions, to provoke one another to love and to good works. Let the points, wherein we differ, ſtand aſide. Here are enough, wherein we agree.—O brethren, let us not ſtill fall out by the way!

Mr. Weſley's Letter to a Roman Catholic, p. 4, 8, 10.

Far

reſpects, a diſſenter of the worſt kind. I would not, however, by this declaration, be underſtood, as if I meant to diſhonour that reſpectable body, by claſſing you with them; for you ſtand alone, and are a diſſenter of a caſt peculiar to yourſelf. And yet, like Henry I. you are for making the length of your own arm, the ſtandard-meaſure for every body elſe. No wonder, therefore, that you eminently inherit the fate of Iſhmael; that your hand is againſt every man, and every man's hand againſt you. Strange! that one, who pleads, ſo ſtrenuouſly, for univerſal love in the Deity, ſhould adopt ſo little of the love, for which he pleads! that a perſon of principles ſo large, ſhould have an heart ſo narrow! bigots, of every denomination, are much the ſame: and, of all vices, bigotry is one of the meaneſt and moſt miſchievous. Its ſhriveled, contracted breaſt leaves no room for the noble virtues to dilate and play. Candour, benevolence, and forbearance, become ſmothered and extinguiſhed: partly, from being crampt by littleneſs of mind; partly, from being overwhelmed with intellectual duſt. Bigotry, is a determined enemy to truth; inaſmuch as it eſſentially interferes with freedom of enquiry, reſtrains the grand indefeaſible right of private judgment, confines our regards to a party, and by limiting the extent of moderation and mutual good-will, tears up charity by the very roots. In ſhort, bigotry is the very eſſence of Popery; and, too often, leads its votaries, before they are aware, into the boſom of that pretended Church, whoſe doctrines and maxims are the worſt corruption of the beſt religion that ever was. And, though this baneful vice is ſo uncomfortable, in it-

Far be it from me, to charge Mr. Weſley with a fondneſs for all the groſſer parts of Popery. Yet, I fear, the partition between that Church and him, is ſomewhat thinner than might be wiſhed. Or, rather, like the loving Pyramis and Thiſbe, they endeavour to remedy the want of a perfect coalition, by kiſſing each other through an hole in the wall.

ſelf;

ſelf; ſo contrary to the genius of the goſpel; and ſ
extenſively pernicious, in its effects; yet, is it not a
common, as it is deteſtable? May all God's childre
be enabled to caſt it, with the reſt of their idols, t
the moles and to the bats!

You have, obliquely, given me a ſneering lectur
upon "modeſty, ſelf-diffidence, and tenderneſs" t
opponents: and, it muſt be owned, that the leſſo
comes with a peculiar grace, and quite in characte
from you. The words ſound well: but, like man
other preſcribers, you ſay, and do not. Elſe, wh
do you repreſent me as telling my readers, that the
muſt, "upon pain of damnation, believe, that onl
one perſon in twenty is elected?" Why do you in
troduce me as enjoining them to believe, under th
ſame penalty, that "the elect ſhall be ſaved
do what they will; and the reprobate damned, d
what they can?" This is a ſample, indeed, of you
own modeſty, tenderneſs, and ſelf-diffidence: but
God forbid, that I ſhould give ſuch diſmal proof c
mine. I believe, and preach, that the choſen an
ranſomed of the Lord are appointed to ſalvatio
through ſanctification of the ſpirit, and belief of th
truth: and, with regard to the reſt, that they will b
condemned, not for doing what they can in a mora
way, but for not doing what they can: for not be
lieving the goſpel report; and for not ordering thei
converſation according to it.

Let me likewiſe aſk you, when, or where, I eve
preſumed to aſcertain the number of God's elect
Point out the treatiſe, and the page, wherein I a
ſert, that only "one in twenty of mankind are elect
ed." The book of life is not in your keeping, nc
in mine. The Lord, and the Lord only, knowet
them that are his. He alone, who telleth the num
ber of the ſtars, and calleth them all by thei
names; calleth alſo his own ſheep by name
and leadeth them out; firſt, from a ſtate of ſi
into a ſtate of grace, and then into the ſtate c
glory. Yet, as the learned and devout Beza ex

preſſe

preſſes himſelf, "I ſhall never bluſh to abide by that ſimplicity, which the Holy Spirit, ſpeaking in the Scriptures, hath been pleaſed to adopt *": and it is but too certain, that in the Scriptures, are ſuch awful paſſages as theſe; Broad is the way, and wide is the gate, which leadeth to deſtruction, and many there be that go in thereat: while on the other hand, ſtraight is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.—Many are called, but few choſen.—Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom.—There is a remnant, according to the election of grace. Declarations, of this tremendous import, inſtead of furniſhing you with fuel for contention, and ſetting you on a preſumptuous and fruitleſs calculation of the number that ſhall be ſaved, or loſt; ſhould rather bring you on your knees before God, with your hand upon your breaſt, and this cry in your lips: "Search me, O Lord, and try me; prove me alſo, and examine my thoughts. Shew me, to which claſs I belong. Give me ſolid proof that my name is in the Lamb's Book of Life, by making it clear to me that I am in the faith." And ever remember, that true faith utterly diſclaims all ground of pretenſion to juſtification and eternal life, but on the ſole footing of God's abſolute grace, and the Meſſiah's finiſhed redemption. Pelagianiſm is for ſerving the Deity, as pope Celeſtine III. is ſaid to have treated the emperor Henry VI. It quite kicks off the crown from the head of ſovereign grace; and makes the will of God bend, and truckle, and ſhape itſelf to the caprice of man. Armin.aniſm, ſomewhat more ſpecious, but altogether as pernicious, cuts the crown in two, by dividing the praiſe of ſalvation between God and man, and fairly runs away with half. On the contrary, that faith which is of

* Me verò iſtius ſimplicitatis, quam Sp. S. amplexus eſt nunquam pudebit. Beza, in Matth. ii. 2.

divine

divine operation, acts like the emperor Charles V. when he retired from the throne: it reſigns the crown entirely, and renounces it for ever, without reſerving ſo much as a ſingle jewel for itſelf.

Should the holy ſpirit vouchſafe to lead you thus far; you will, then, no longer be ready to object, that "the elect ſhall be ſaved, do what they will:" for you will know, by heart-felt experience, that the converted elect are, and cannot but be, ambitious to perform all thoſe good works, in which God hath ordained them to walk; and to act worthy of him, who hath graciouſly and effectually called them to his kingdom and glory.

Your pretended fear of Antinomianiſm, like your real fear of the comet, which was expected to have appeared a few years back, is perfectly idle and chimerical. You publicly teſtified your apprehenſions, that the latter would dry up our rivers, and burn up our vegetables, if not reduce the earth itſelf to a cinder. But your prophecies proved to be "the baſeleſs fabric of a viſion;" and our rivers, trees, and earth, remain as they were. ——Nor will the doctrines of grace, experimentally received into the heart, deſtroy, or weaken, the obligation of moral * virtue. On the contrary, they

* Conſciouſneſs of guilt, and dread of detection, frequently put bad men upon entering thoſe accuſations againſt their opponents, which, without ſuch a timely precaution, they are juſtly apprehenſive, will be charged upon themſelves, like the apoſtate ſpirits in Milton, who were for turning their own torments into weapons againſt heaven. Such is the prudent conduct of very many Arminians. Fully aware, that their own lives are none of the beſt, they affect to cry out againſt Calviniſm, as though ſhe was the very mother and nurſe of licentiouſneſs. Were ſhe really ſo, what myriads would deſert the ſtandard of Arminius, and flock to the banner of Calvin! But all who are capable of diſcernment, know, that the pretended licentious tendency of Calviniſm (ſo called) is no more than idle flouriſh and empty declamation. Were the doctrines of grace unfavourable to ſtrict morality, we ſhould quickly ſee them the reigning ſyſtem of the age. On the contrary, they are therefore, at preſent, unfaſhionable, becauſe they make no allowance for the wickedneſs of the wicked. It is a fundamental axiom, with us, who abide

they will operate on the practice, not like your ſcorching comet on our globe, but like the genial beams of the ſun: which diffuſe gladneſs, and occaſion fruitfulneſs, wherever they ariſe. Whoever wiſhes in earneſt to lead a new life, muſt, firſt, cordially embrace the good old doctrine of ſalvation by grace alone.—In ſhort, your own tenet, of ſinleſs perfection, leads, directly, to the groſſeſt Antinomianiſm. I once knew a lady, whom you had inveigled into your pale, and who, in a ſhort ſpace, profeſt herſelf perfect. Being in her company, ſome time after, I pointed out a part of her conduct, which, to me, ſeemed hardly compatible with a ſinleſs ſtate. Her anſwer was to this effect: "You are no competent judge of my behaviour. You are not, yourſelf, perfectly ſanctified; and therefore ſee my tempers and actions through a falſe medium. I may, to you, ſeem angry: but my anger is only Chriſtian zeal."—I could, moreover, mention the names of ſome of your quondam followers, who, from profeſſing themſelves ſinleſs, have caſt off all appearance of godlineſs, and are working all manner of iniquity with greedineſs. If you are in ſearch of Antinomians, truly and juſtly ſo called, you muſt look for them, not among thoſe whom you term Calviniſts, but among your own hair-brained * perfectioniſts.

abide by the principles of the Reformation, that holineſs of heart and life is (not the cauſe, price, or condition, but, which adds infinitely ſtronger ſecurity to the intereſts of moral virtue) an eſſential and inſeparable part of that very ſalvation, to which the elect were choſen from everlaſting. A Calviniſt muſt conſequently, renounce both the letter and the ſpirit of his own conſtitutive principles (i. e. he muſt ceaſe to be a Calviniſt), ere he can, conſiſtently, degenerate into a ſenſualiſt.

* I might, with too much juſtice, add, that ſome of Mr. W's own lay-preachers are, indiſputably, to be numbered among practical Antinomians. Theſe, however, are regarded, by their partiſans, as very excellent men, that have not yet attained to perfection, though they are in a fair way for it.—If Mr. Weſley ſhould have the front to deny, that any of his preaching mechanics are men of looſe lives;

perfectioniſts. Had not you yourſelf (to remind you of but one inſtance) a proof of it, not very long ago? You formed a ſcheme, of collecting as many perfect ones as you could, to live together under one roof. A number of theſe flowers were accordingly tranſplanted, from ſome of your nurſery-beds, to the hot-houſe. And an hot-houſe it ſoon proved. For, would we believe it? the ſinleſs people quarrelled, in a ſhort time, at ſo violent a rate, that you found yourſelf forced to diſband the ſelect regiment. Had you kept them together much longer, that line would have been literally verified in theſe ſquabbling members of your Church Militant;

The males pulled noſes, and the females caps.

A very ſmall houſe, I am perſuaded, would hold the really perfect, upon earth. You might drive them all into a nutſhell. But to return.

I cannot diſmiſs your objection, concerning the ſuppoſed fewneſs of God's truly elect people, without obſerving, that, how few ſoever they may appear, and really be, in a ſingle generation, and as balanced with the many unrighteous among whom they live below; yet, when the whole number of the Redeemer's jewels is made up—when the entire harveſt of his ſaints is gathered in—when his com-

lives; I have it in my power to appeal to facts, which a tenderneſs for thoſe perſons, as individuals of mankind, and a concern for the honour of human nature in general, reſtrain me, at preſent, from holding up to public view. Nor would I be thought to hint at theſe things, with pleaſurable triumph. I feel too ſtrongly for the intereſts of Chriſtian obedience, and for the happineſs of ſouls, to exult over the vices of the vicious. But, when men, whoſe lives would be a diſgrace to heatheniſm; when men, whom Socrates or Seneca would have bluſhed to own for diſciples; take upon them to arraign the doctrines of the Scriptures, and of our eſtabliſhed Church, under a pretence of guarding againſt thoſe immoralities of which they themſelves are notorious and noon-day examples; what can ſuch ſhameleſs railers expect, but to have their own real crimes deſervedly expoſed?

plete

plete myſtic body is preſented, collectively, before the throne of his Father; they will amount to an exceeding great multitude, which no man can number. On earth, the company of the faithful may, to us, who know but in part, reſemble Elijah's cloud, which, at firſt, ſeemed no bigger than a man's hand: whereas, in the day of God, they will be found to overſpread the whole heavens. They may appear, now, to uſe Iſaiah's phraſe, but as two or three berries on the top of a bough, or as four or five in the moſt fruitful branches thereof; but they ſhall, then, be like the tree in Nebuchadnezzar's viſion, the height of which reached unto heaven, and the ſight of it to the end of all the earth; the leaves whereof were fair, and the fruit thereof much. The kingdom of glory will both be more largely, and more variouſly, peopled, than bigots, of all denominations, are either able to think, or willing to allow.

Go now, ſir, and dazzle the credulous with your mock victory over the ſuppoſed reprobation of "nineteen in twenty." Go on to chalk hideous figures on your wainſcot; and enjoy the glorious triumph of battering your knuckles in fighting them. But father no more of your hideous figures on me. Do not dreſs up ſcare-crows of your own, and then affect to run away from them as mine. I do not expect to be treated, by Mr. John Weſley, with the candour of a gentleman, or the meekneſs of a Chriſtian; but I wiſh him, for his reputation ſake, to write and act with the honeſty of an heathen.

You affect to be deemed a miniſter of the national Church. Why, then, do you decry her doctrines, and, as far as in you lies, ſap her diſcipline? That you decry her doctrines, needs no proof: witneſs, for example, the wide diſcrepancy, between her deciſions and yours, on the articles of free-will, juſtification, predeſtination, perſeverance, and ſinleſs perfection; to ſay nothing concerning your new-

fangled

fangled doctrine of the intermediate ſtate of departed ſ-uls *.

That you, likewiſe, do not overflow with zeal for the diſcipline † of the Church of England, is manifeſt, not only from the numerous and intricate regulations, with which you fetter ‡ your ſocieties, but

* In Mr. Weſley's firſt edition of his Notes on the New Teſtament, publiſhed in 1755, are the two following aſſertions: than which, even he himſelf has, perhaps, never given a more ſtriking ſpecimen of preſumption and inconſiſtency. "Enoch and Elijah are not in heaven, but only in paradiſe;" Note on John iii. 13. "Enoch and Elijah entered at once into the higheſt degree of glory, without firſt waiting in paradiſe;" Note on Rev. xix. 20. This it is, to be wiſe above what is written!

† Mr. Weſley's re-baptization of ſome adult perſons is another proof of this charge. I could point out, by name, more than one, who have undergone, from his hands, a reiteration of that ſacred ceremony I ſhall only, at preſent, mention a ſingle inſtance, which I had from the perſon herſelf, with permiſſion to publiſh her name, at full length, in caſe Mr. W. ſhould deny the fact. Mrs. L. S. now living in Southwark, was baptized, in a bathing-tub, in a cellar, by Mr. John Weſley; who, at the time, held her down ſo very long under water, while he deliberately pronounced the words of the adminiſtration, that ſome friends of her's, who were preſent, ſcreamed out, from an apprehenſion that ſhe was actually drowned: and ſhe herſelf was ſo far gone, that ſhe began to grow inſenſible, and was lifted out of the water but juſt time enough to ſave her life.—Yet this is the man, who, in the writings which he has publiſhed to the world, profeſſes to hold infant-baptiſm, and that by ſprinkling, not by immerſion!

Quo teneam vultus mutantem Protea nodo?

‡ The rules of what Mr. Weſley calls Band Societies, demonſtrate the miſerable ſervitude of thoſe who are admitted into that goſſiping club. The whole of theſe rules would be too tedious to inſert. One or two of them, as ſamples of the reſt, may not be unacceptable to the reader.

"To ſpeak, each of us in order, freely and plainly, the true ſtate of our ſouls; with the faults we have committed, in thought, word, or deed; and the temptations we have felt, ſince our laſt meeting.

"To deſire ſome perſon among us, to ſpeak his own ſtate firſt, and then aſk the reſt, in order, as many and as ſearching queſtions as may be, concerning their ſtate, ſins, and temptations."

Among the queſtions, propoſed to ſuch as are candidates for admiſſion into this pretended Sanctum Sanctorum, is the following:

"Is it your deſire and deſign, to be, on this and all other occaſions, entirely open, ſo as to ſpeak every thing that is in your heart, without exception, without diſguiſe, and without reſerve?"

The

but from the meaſures, you lately purſued, when a foreign mendicant was in England, who went by the name of Eraſmus, and ſtiled himſelf biſhop of Arcadia. This old gentleman paſſed for a prelate of the Greek Church; though, to me, it ſeems not improbable, that he might rather be a member of the Romiſh. Thus much, however, is certain; that the chaplains of the then Ruſſian embaſſador, here, knew nothing about him; and that, to this day, the Greek Church, in Amſterdam, believed him to have been an impoſtor. With regard to this perſon, I take the liberty of putting one or two plain queries to you.

1. Did you, or did you not, get him * to ordain ſeveral of your lay-preachers, according to the manner of what he called the Greek Ritual?

2. Did

The printed account, from whence theſe extracts were taken verbatim, adds; that the five following queſtions are to be aſked at every meeting:

"1. What known ſins have you committed, ſince our laſt meeting?

"2. What temptations have you met with?

"3. How was you delivered?

"4. What have you thought, ſaid, or done, of which you doubt whether it be ſin or not?

"5. Have you nothing you deſire to keep a ſecret?"

The reader, doubtleſs, will, on this occaſion, be reminded of the Popiſh practice of auricular confeſſion. For my own part, I make no ſcruple to acknowledge, that confeſſion, as managed in the Church of Rome, is infinitely preferable to confeſſion, as conducted under the auſpices of Mr. Weſley. In thoſe countries, where Popery is eſtabliſhed, confeſſion is made only to one perſon, and he a prieſt: who, if he divulges what is made known to him under the character of confeſſor, is liable, by law, to ſuffer death. But, in theſe Band Societies, the moſt open and unreſerved confeſſion, is, it ſeems, made, in the hearing of a dozen or twenty old women and boys, who are at liberty to blab out all they hear, without being obnoxious to any penalty at all.

I ſhall only tranſcribe, from the above account, the two following rules, impoſed on theſe ſame ſocieties:

1. "To wear no needleſs ornaments; ſuch as rings, ear-rings, necklaces, lace, ruffles.

2. "To uſe no needleſs ſelf-indulgencies; ſuch as, taking ſnuff, or tobacco: unleſs preſcribed by phyſicians."

* There is ſomething vaſtly curious in the letter of orders, which this vagrant gave to the perſons he pretended to ordain. I once ſaw

2. Did theſe lay-preachers, of yours, or did they not, both dreſs, and officiate, as clergymen of the Church of England, in conſequence of that ordination? And under the ſanction of your own avowed approbation? notwithſtanding, putting matters at the beſt, they could only be miniſters of the Greek Church, and which could give them no legal right to act as miniſters of the Church of England. Nay, did you not, repeatedly, declare, that their ordination was, to all intents and purpoſes, as valid, as your own, which you received, forty years ago, at Oxford?

an original letter, or certificate, of this kind, ſigned by himſelf. It was written in very mean Greek; and, which added to my perſuaſion of Eraſmus's being an impoſtor, was drawn up, not in the modern Greek, which the Chriſtians of that Church now uſe, but in the antient; and if I am not greatly miſtaken, the words were likewiſe accented. I read it over twice; and moſt ſincerely wiſh, I had taken a copy of it: but, at that time, I regarded it only as an article of preſent curioſity. A friend of mine, however, who improved his opportunity rather better, took a tranſlation of it, which on my after requeſt, he favoured me with; and, upon the ſtrength of memory, I can venture to aſſure the public, that the verſion is, materially, a juſt one. I believe it to be perfectly ſo. It runs thus:

"Our meaſure from the grace, gift and power of the all-holy and life-giving-ſpirit, given by our Saviour Jeſus Chriſt to his divine and holy apoſtles, to ordain ſub-deacons and deacons; and alſo to advance to the dignity of a prieſt! Of this grace, which hath deſcended to our humility, I have ordained ſub-deacon and deacon, at Snows-fields Chapel, on the 19th day of November, 1764, and at Wells-ſtreet Chapel, on the 24th of the ſame month, prieſt, the reverend Mr. W. C. according to the rules of the holy apoſtles and of our faith. Moreover, I have given to him power to miniſter and teach, in all the world, the goſpel of Jeſus Chriſt, no one forbidding him in the Church of God. Wherefore, for that very purpoſe, I have made this preſent letter of recommendation from our humility, and have given it to the ordained Mr. W. C. for his certificate and ſecurity.

"Given and written at London, in Britain, Nov. 24th, 1764.

"ERASMUS, biſhop of ARCADIA."

I cannot help ſuſpecting, that his humility, as he ſtyles himſelf, is, if the truth was known, nearly related to another certain old gentleman, who, no leſs humbly, writes himſelf, ſervant of the ſervants of God. His humility of Arcadia, and his holineſs of Rome, are, I doubt not, ſons of one and the ſame eccleſiaſtical mother.

3. Did

3. Did you, or did you not, ſtrongly preſs this ſuppoſed Greek biſhop to conſecrate you a biſhop at large, that you might be inveſted with a power of ordaining what miniſters you pleaſed, to officiate in your ſocieties as clergymen? And did he not refuſe to conſecrate you, alledging this for his reaſon, That, according to the canons of the Greek Church, more than one biſhop muſt be preſent to aſſiſt at the conſecration of a new one?

4. In all this, did you, or did you not, palpably violate a certain oath, which you have repeatedly taken? I mean the oath of ſupremacy: part of which, runs thus:

And I do declare, that no foreign prince, perſon, prelate, ſtate, or potentate, hath, or ought to have, any juriſdiction, power, ſuperiority, pre-eminence, or authority, eccleſiaſtical or ſpiritual, within this realm: ſo help me God.

Now, is not the conferring of orders an act of the higheſt eccleſiaſtical power and authority? And was not this man a foreigner? And were not the ſteps, you took, a poſitive acknowledgement of a foreign power and juriſdiction? And was not ſuch acknowledgement a breach of your oath?

It matters not, whether Eraſmus was, in fact, an impoſtor, or a genuine Greek biſhop. Unleſs you was very inſincere, you took him to be what he paſſed for. If you did not, you was party to a fraud. Either way, pretend no longer to love the Church of England! you, who ſo lately endeavoured to ſet up *imperium in imperio!* If you are honeſt, you will either publicly confeſs your fault; or, for ever, throw aſide your gown and caſſock. You will either return to the ſervice of the Church, or ceaſe to wear her livery. You may think, perhaps, that I make too free, in expoſtulating with you ſo plainly. And yet, on maturer thought, I queſtion, whether you may or not. How can Mr. Weſley, who, on all

occaſions, makes ſo very free with others; be angry with young tranſlators, for copying (though at humble diſtance) ſo venerable an example? Nor, indeed, ought a perſon, who, beyond even what truth and decency permit, takes ſo great liberties with the reſt of his cotemporaries, to wonder, if ſo far as decency and truth allow, the reſt of his cotemporaries take as great liberties with him.

You complain, I am told, that the evangelical clergy are leaving no ſtone unturned "to raiſe John Calvin's ghoſt, in all quarters of the land." If you think the doctrines of that eminent and bleſſed reformer to be formidable as a ghoſt, you are welcome to do all you can, towards laying them. Begin your incantations, as ſoon as you pleaſe. The preſs is open; and you never had a fairer opportunity, of trying your ſtrength upon John Calvin, than at preſent. Only take care that you do not, with all your ſkill in theological magic, get yourſelf into a circle, out of which you may find it difficult to retreat. And, a little to mitigate your wrath againſt the raiſers of Calvin's ghoſt, remember, that you yourſelf have been a great ghoſt-raiſer, in your time. Who raiſed the ghoſts of John Goodwin, the Arminian regicide; and of Thomas Grantham, the Arminian baptiſt? Who raiſed the ghoſt of Monſieur * De Renty, the French Papiſt; and of many other Romiſh

* As a ſpecimen of Mr. Weſley's regard to, at leaſt, the minutiæ of Popery, I ſhall ſelect a few paſſages from his Life of this Monſieur De Renty, which now lies before me. The reader will obſerve, that the ſentences, incloſed with inverted commas, are Mr. Weſley's own words.

He ſpeaks favourably of this French Papiſt, for his regularly "ſaying the itinerarium," and then "ſinging the litanies of our Lord," before he ſet out on any journey; and for taking due care to "ſing the veſpers," while he was upon the road. Page 3. Among the inſtances of Monſieur's humility, are reckoned (page 9 and 10.) his not permitting "a cuſhion to be carried for him," when he went to maſs; and his frequent ſaying "his prayers at the outſide of the Church." Alſo, his going abroad, to viſit a monaſtery,

Romiſh enthuſiaſts; by tranſlating their lives into Engliſh, for the edification of Proteſtant readers? Should

monaſtery, "on foot," and that too "in thawing weather:" nay, he would, ſometimes, "traverſe in a manner all Paris," even when "it poured down with rain." And yet, with all this mad humility, Mr. De Renty, it ſeems, kept a coach of his own. Had he been conſiſtent, he would have entirely ſhorn himſelf of this ſupernumerary convenience, by laying down his carriage. But then, where would have been the merit of ſpontaneouſly traverſing all Paris on foot when it poured down with rain? His dutiful demeanor to the prieſt, who had the care of his ſoul, as its father confeſſor, is a feature of Mr. De Renty's ſainthip, on which Mr. Weſley, with peculiar rapture, dwells and dilates. Page 11. "A further proof of his humility, was his carriage to his director. He did nothing that concerned himſelf, without his conduct. To him he propoſed whatever he deſigned, either by ſpeaking, or writing, clearly and punctually; deſiring his advice, his pleaſure, and his bleſſing upon it: and that, with the utmoſt reſpect and ſubmiſſion. And, without reply, or diſputing, he ſimply and exactly followed his order." This was good Catholic obedience indeed! and, no doubt, Mr. Weſley had a view, in propoſing ſuch an example to the imitation of his Proteſtant followers. Under the article of De Renty's "Self-denial and mortification," we are informed (pag. 14.) that "he made but one meal a day for ſeveral years," and "always of the worſt" proviſions he could meet with. He would "often ſtep into a baker's ſhop," and dine on "a piece of bread and a draught of water." From the ſame principle of gloomy and unthankful ſuperſtition, he would do penance, by "paſſing the night in a chair," or lying down "in his cloaths and boots," or ſleeping "on a bench till morning." Being at Pontois, "in winter," he deſired "the carmelite nuns not to make a fire, or prepare a bed" for him. "He parted with ſeveral books (p. 16.) becauſe," they were "richly bound." He "uſed no gloves in any ſeaſon; wore no cloaths, but plain and cloſe-made;" and carried no ſilver in his pockets, "except for charity." After which detail of auſterities, the biographer gravely adds, "I have ſeen him in his coach, with a page and footman." His coach, I preſume, was to carry him on foot when it rained; his page was to hold up his cloaths, which were plain and cloſe-made; and the office of the footman was to reach him his gloves, whereof he wore none in any ſeaſon. Who could ever have ſurmiſed, that ſuch a doleful ſeries of mortification and ſelf-denial, would end in the fopperies of a coach, a page, and a footman! Mr. De Renty's vanity, which mixed itſelf with his very auſterities, reminds me of what, I am told, is common in the ſtreets of Paris: where you may ſee many a blind beggar bawling for alms, in a bag-wig, his hat under his arm, a wooden ſword by his ſide, and paper ruffles adorning the hand that is extended to receive charity. But to return to the hero of the tale. Having had a quarrel

Should you take any notice of this letter, I have three requeſts to make; or, rather, there are three particulars, on which I have a right to inſiſt:

1. Do not quote unfairly.
2. Do not anſwer evaſively.
3. Do not print clandeſtinely.

Canvaſs the points of doctrine, wherein we differ, as ſtrictly as you can. They will ſtand the teſt. They ſcorn diſguiſe. They diſdain to ſue for quarter. Truth, like our firſt parents in the ſtate of innocence, can ſhew herſelf, naked, without being either afraid, or aſhamed: and he that doth truth, cometh to the light, that his deeds may be made manifeſt that they are wrought in God.

with his mother, and the breach being made up, "he was no ſooner returned home, than he cauſed Te Deum to be ſung," pag. 24. "He had great reſpect to holy perſons; eſpecially to prieſts. Whenever he met them, he ſaluted them with profound humility; and, in his travels, would alight off his horſe to do it." pag 33. Nor does Mr. Weſley omit to inform us, p. 39, of Mr. De Renty's regard to ſuch fugitive Papiſts, as had either rendered themſelves obnoxious to the laws at home, or preferred begging in France, to living under an heretical government in Great Britian. "He was the firſt that motioned ſome relief to the poor Engliſh, driven, by perſecution, out of their own country." Nor muſt his very pilgrimages be over-looked. "Going, one day, to viſit the holy place of Montmatre; after his prayers ſaid in the Church, he retired into a deſolate part of the mountain, near a little ſpring. There he kneeled down to prayer: and, that ended, he dined on a piece of bread and a draught of water." Page 45. Would it not have been ſtill more devout, not to have dined at all, on ſuch holy ground? "One day, he viſited a perſon, who, from a groundleſs ſuſpicion, had cruelly uſed his wife. Mr. De Renty accoſted him with ſuch ſoft language, that he was perſuaded, at length, to go to confeſſion, which he had not done in twelve years before." P. 47, 48. Himſelf, ſays Mr. Weſley, ſpeaking of Mr. De Renty's laſt illneſs, "made his confeſſion, almoſt every day till his death." Page 62

I diſmiſs theſe and many other paſſages in this obnoxious performance, without farther remark. Their tendency is ſelf-evident. I ſhall only add, that, if the reader has a deſire to ſee ſtill more enormous inſtances of Romiſh ſuperſtition and fanaticiſm, he will find them in Mr. Weſley's lives of ſome Spaniſh Monks (who, more nationally grave, did not imitate the French Aſcetic, by retaining their coaches, pages, and footmen), in the laſt volume, or laſt but one, of his compilation, entitled, The Chriſtian Library.

May

May you, at laſt, begin to act from this principle, nd no longer proſtitute your time and talents to he wiredrawing of chicanery, and the circulation f error! I am not inſenſible of your parts; but, las! what is diſtinguiſhed ability, if not wedded o integrity? No leſs juſt, than ingenious, is the emark of a learned and noble writer: "The riches f the mind, like thoſe of fortune, may be employ- d ſo perverſely, as to become a nuiſance and peſt, nſtead of an ornament and ſupport, to ſociety.*"

I am

Yours, &c.

Weſtminſter,
March 26, 1770.

AUGUSTUS TOPLADY.

* Dialogues of the Dead. P. 297. Edit. 1765.

A WORD

To the Reverend Mr. *Walter Sellon*, lately tranſplanted, from the Neighbourhood of *Aſhby de la Zouch* to ſome Part of *Yorkſhire*.

OWING to your tranſplantation, above-mentioned, I am ignorant of your preſent place of abode; and muſt, therefore, direct to you at large.—I have obtained a ſight of your late Strictures on Mr Eliſha Coles, juſt time enough to ſave the preſs.—Theſe Strictures are, it ſeems, the joint-progeny of Mr. Weſley and yourſelf: a *par nobile fratrum*, whoſe united labours have been exerted, for ſeveral years laſt paſt, in ſcraping together, and licking into form, the materials of this long-threatened fulmination. Conſequently, whoever may deem it worth his while to encounter the cub, will have the additional ſatisfaction of ſtringing the two parental brothers at one and the ſame time.

For my own part, I aſſure you, ſir, in particular whoſe name adorns the direction of this poſtſcript that I ſhould have left you in peaceable poſſeſſion of your abſolute inſignificancy, had not the laſt page of your preface induced me to co-incide with your apparent wiſh, by lending you my hand, to lift you from your painful obſcurity. How much credit you may gain by this my act of indulgence; and what figure you may make, in the courſe of the exhibition time will, probably, give you to feel.—At preſent, I have only room to obſerve, that, in the aforeſaid preface (which the ſtyle demonſtrates to be all your own) you vibrate your Lilliputian ſpear at me; and give me to underſtand, that I am next upon the liſt of thoſe, who are to feel the weight of your broken bulruſh. I have publiſhed, you tell me, a "curious performance"

performance" concerning predeſtination: which ſaid curious performance has, I hereby find, raiſed the briſtles of a very curious adverſary; who is ſo polite, as to inform me, that I am a Malmſbury hobbiſt, a blaſphemer, and a vile ſlanderer. Convenient names, which dulneſs is never at a loſs for,

When fancy flags and ſenſe is at a ſtand.

So much for the rhetorical flowers, with which the gentle prefacer crowns the brow of his imaginary victim. But the preſent chaplet is, it ſeems, only the ſample of a whole garland to come. I am to be made "the ſubject of another piece;" wherein I am to be drubbed, *ex profeſſo*; that is to ſay, "Unleſs it be done by ſome abler hand, which," adds my hero, "I could wiſh to ſee. The plain Engliſh of this, is: Mr. John Weſley's maſtiff (who now only ſnarls) will actually bark at the miſchievous vicar of Broad Hembury, unleſs Mr. John himſelf, the maſtiff's owner, ſaves his poor cur the trouble, by roaring *in propriâ perſonâ*.

I muſt, however, inform them both, to their no ſmall diſcomfort, that, let them roar ever ſo loud, and ever ſo long; be it a ſolo, or be it a duetto; they will not rob the naughty vicar of one moment's repoſe: though they may, perhaps, render it proper for him to repeat his treſpaſſes on the public condeſcenſion.

A. T.

Broad Hembury;
Feb. 9, 1771.

MORE WORK

FOR

Mr. JOHN WESLEY:

OR, A VINDICATION OF

THE DECREES AND PROVIDENCE OF GOD,

From the Defamations of a late printed Paper,

ENTITLED

"THE CONSEQUENCE PROVED."

Conflatur invidia falſa interpretatione ſententiæ, quæ infamandæ ſuſcipitur.—Non modò invidioſiſſimè exponuntur ipſa dogmata, ſed et conſectaria invidioſa ex iis deducuntur.—Hæ ſunt potiſſimæ artes, quibus invidia movetur.—Viſne probare infirmas eſſe illorum ratiocinationes? Contrariam veritatem perſpicuè exponito, et validis argumentis firmato.

LE CLERC, de Arg. Theol. ab Inv. duct.

——————————What in me is dark,
Illumine! ——————————
That, to the height of this great argument,
I may aſſert eternal providence,
And juſtify the ways of God to men.

MILTON.

ADVERTISEMENT.

EXPECT, that this publication will, as uſual, be followed by a ſucceſſion of penny and two-nny ſquibs. Probably, I ſhall take no notice of em. Mr. Weſley, it ſeems, has between two id three hundred lay-preachers in his connection. heir name is legion, for they are many. It is npoſſible, therefore, from their multitude, that ley and their leader ſhould not have the laſt word, they are ſo determined. The latter has lately clared, in print, that he has been "fighting about ords, for almoſt theſe thirty years." Doubtleſs, erefore, the laſt word muſt, in his eſtimation, particularly worth fighting for. And (unleſs he ould publiſh any thing at all to the purpoſe) the ſt word he is welcome to have. A man would ve an hopeful taſk of it, who ſhould waſte his -time in playing at ſee-ſaw with almoſt three ndred ſuch wiſe and genteel antagoniſts,

"Who then talk moſt, when leaſt they have
to ſay:"

d ſome of whom have already ſhewn themſelves worthy of even being pilloried in a preface, or gged at a pamphlet's end.

To thoſe who know me not, it may ſeem dful to declare, that as much as I diſapprove r. Weſley's diſtinguiſhing principles, and the v cunning with which he circulates them; I ll bear not the leaſt ill-will to his perſon. As individual, I wiſh him well, both here and r. As a reviler, he lies (in a way of argument) the mercy of thoſe he defames. I make, how-er, no ſcruple to acknowledge, that the manuſcript

of

of the following ſheets has lain by me, ſome weeks, merely with a view of ſtriking out, from time to time, whatever might ſavour of undue aſperity and intemperate warmth. If I any where, however, expreſs myſelf ſtrongly, it is owing to the neceſſity I was under of expoſing Mr. Weſley's unmanly and diſhoneſt methods of attack.

BROAD HEMBURY,
Nov. 28. 1771.

MORE

MORE WORK

FOR

Mr. John Weſley, &c.

IF it be poſſible, ſays the apoſtle, as much as lieth in you, live peaceably with all men: plainly intimating, that, in ſome caſes, this is not poſſible. For, what if other men will not live peaceably with us? what if ſome, like the troubled ſea which cannot reſt, are perpetually caſting up mire and dirt againſt the goſpel of God, and againſt all that embrace it? Are ſuch indefatigable ſlanderers to be let alone? The apoſtle's own conduct ſays, No. His unavoidable conteſts, with the falſe teachers of that age, are demonſtrative of the neceſſity, which, occaſionally, even the meek and the pacific are under, of ſharply rebuking ſuch: to the end that, if God ſo pleaſe, they may become ſound in the faith; or, at leaſt, learn not to blaſpheme, nor to increaſe unto more ungodlineſs.

Our civil conſtitution is not more the envy of neighbouring nations, than our religious eſtabliſhment is the eye-ſore of Papiſts, Pelagians, and Arminians: * a triplicate, who too well agree in one.

* Obſerve, I ſpeak not of all Arminians. Many there are, who, notwithſtanding their entanglement in that net, ſtand entitled to the character of pious, moderate, reſpectable men. Of theſe, I myſelf know more than a few: and have the happineſs to enjoy as much of their eſteem, as they deſervedly poſſeſs of mine. But I ſpeak, above, of the noiſy, factious, malevolent Arminians: reſtleſs bigots, whoſe falſe fire would ſhed diſgrace on whatever party they might belong to. Who, not content with exerciſing their own right of private judgment, are for reviling and condemning every individual perſon who claims the ſame right of judging for himſelf, and will not ſacrifice his creed at their ſhrine.

From

From the firſt ſettlement of our national Church, quite down to the preſent hour, it has been the ambition and the labour of thoſe * factions, to deſtroy her, either by ſap, or by ſtorm: and, when both theſe methods have miſcarried, to adulterate and diſcolour the pure and undefiled ſyſtem which they found themſelves unable to overthrow.

Common juſtice commands me to acknowledge, that no man has ſtrove more to diſtinguiſh himſelf in this illaudable warfare, than Mr. John Weſley: and, at the ſame time, ſtubborn fact conſtrains me to add, that few warriors have acquitted themſelves more contemptibly. This gentleman, in his plenitude of ardour for the cauſe, has made long, ample, and repeated trial of all the three methods above mentioned: the ſilent ſap, the vigorous aſſault, and the artful adulteration. But all without ſucceſs. The mine will not ſpring. The aſſault cannot be carried. The adulteration is too groſs to incorporate. What muſt he do? Prevail he cannot: to fly, he is aſhamed. In ſuch an exigence, all that remains for

* I am fully aware, that it is impoſſible for the Arminians, ſtrictly ſo called, to be charged with oppoſing our national ſyſtem from its firſt inſtitution: ſeeing they had then no more than a virtual exiſtence in the loins of their anceſtors. Even Mr. Weſley is forced to acknowledge (in a paper, miſ-entitled, The Queſtion, What is an Arminian? Anſwered: p. 4.) that Arminius himſelf did not "Begin to doubt of the principles which he had till then received" [i. e. Arminius did not begin to apoſtatize from Calviniſm] until "the year 1591." However, let his "doubts" have "begun" when they would; I cannot find, that he made any conſpicuous figure, as an innovator on the Proteſtant faith, until about the year 1602. Conſequently, his Engliſh proſelytes could not have laboured to ſubvert the religion of their country, ſo early as under Edward VI, nor even during the firſt years of Elizabeth. The Arminians, though, at preſent, a numerous, are very far from being an antient family. But as, ever ſince they did ſpring up, they have left no nerve unſtrained, in their attempts to demoliſh our doctrinal eſtabliſhment; I have, above, conſigned them, without ſcruple, to rank with the other two denominations there mentioned: an honour, to which they have the fairer title, as they eminently promote the ſame good old cauſe, and ſo ſedulouſly endeavour to make up, in zeal, what they want in antiquity.

him

him is; to flouriſh his reed, to throw an occaſional ſquib, and ſcorn to confeſs either the impiety or the impracticability of his enterprize.—But reeds are ſtill unable to batter Churches: and ſquibs (ſuch as "The Conſequence proved") are only calculated to amuſe children, and terrify old women. Yet he goes on, to throw the one, and to brandiſh the other: why? becauſe his hatred of the heavenly doctrines is total; and he reſolves, that its perſeverance ſhall be final. May divine grace, in mercy to his ſoul, ſuperſede the former, and forbid the latter!

The adventurer, who embarks on ſuch an expedition, as that which has, hitherto, engroſſed the attention of Mr. Weſley, ſhould be prudent, as well as daring. He has, I acknowledge, as much of the inſidious in his compoſition, as he has of the acid: and it would be difficult to ſay, which predominates. But cunning is one thing: diſcretion is another. A few ſeeming grains of certain virtues, called humility and moderation, would have conduced, in ſome meaſure, to promote his views, by ſcreening them. The example of Arminius might have taught him this piece of theological policy, ſo needful in the ring-leader of a ſect. To give that erroneous Dutchman [Arminius] his due, he either had, or appeared to have, ſome remains of modeſty and candour: which, more than all his arguments, contributed to his acquiſition of diſciples. But Mr. Weſley is for adding the lion to the fox. He wiſhes, not only to wheedle, but to thunder the Church out of her Calviniſm. Partly, perhaps, in reſentment for his having been (very deſervedly) thundered out of the Church. A deliverance, by the bye, on which I moſt heartily congratulate our ſacred mother. And, I believe, her genuine ſons may be ſafely confident (notwithſtanding the late tranſactions at the Feathers Tavern), that ſhe will not diſpenſe with ſubſcrip-

tions to her Calviniſm, quite ſo complacently, as ſhe reſigned Mr. John Weſley.

The complacency, however, is far from reciprocal. This diſcarded divine, like ſome diſcarded ſoldiers, cannot wholly diveſt himſelf of that military air, which, under ſuch circumſtances, can, at beſt, but excite pity, inſtead of commanding reſpect. He is ſtill, like Mahomet, for propagating his religion by the ſword. Peals of anathemas are iſſued, and torrents of the loweſt calumny are thrown out, againſt all who abide by the doctrines of the xxxix articles. The gentleman's own

Sic volo, ſic jubeo; ſtet, pro ratione, voluntas!

is expected to carry all the efficacy of demonſtration, on penalty of his utmoſt malediction. But, let me tell him, that the thinking part of mankind, eſpecially thoſe of them whoſe eyes are ſpiritually opened, will pay no more regard to his empty fulminations, though launched, *quaſi à tripode*, with all the aſſumed importance of oracular infallibility; than our magnanimous Elizabeth paid to the bloated menaces of pope Pius V. He continued to roar; and ſhe continued to reign. Pope John's authority may have ſome weight with ſuch men as Meſſieurs Walter Sellon, Haddon Smith, and Thomas Olivers: but not an inch, beyond the purlieus of ignorance, prejudice, and ſuperſtition, will his dictatorſhip extend.

Such of the public, as have condeſcended to peruſe a pamphlet, entitled, A Letter to the Rev. Mr. John Weſley, relative to his pretended Abridgement of Zanchius on Predeſtination; muſt be ſufficiently apprized of the nature and occaſion of my conteſt with this veteran. Another edition of that letter having been called for, and publiſhed laſt winter; the veteran aforeſaid, by way (or rather, in lieu) of repriſal, prints, in the month of Auguſt,

1771,

1771, another paper, folded and priced as uſual, twelve pages for a penny: though a ſaint, who, ſurely, ought to be moſt ſcrupulouſly juſt in all his dealing, might rather have been expected to have fixed the price at only three fourths of a penny; ſeeing, of the twelve pages, no more than nine are filled: which every reader, competently ſkilled in arithmetic, will grant, are but three fourths of the dozen. Beſides: it was piouſly and diſintereſtedly written, as a therapeutic, to retrieve the erroneous; and as a prophylactic, to preſerve the orthodox. Of courſe, the cheaper the antidote, the more extenſive: and the more extenſive, the more uſeful. But Mr. Weſley feels the force of the *argumentum ad crumenam* too deeply, to vend his remedies at a rate ſo nicely conſcientious. He had, laſt year, if we may take his own word for it, near 30,000 followers. And ſuppoſing each follower (as, to be ſure, each is in duty bound) to buy one, at leaſt, of theſe penny papers: the farthing extraordinary amounts, in the whole, to thirty pounds, fourteen ſhillings. A ſum, of whoſe value, ſaints, of his complection, are as devoutly ſenſible as other men.—Poor Robin's Almanack, alas! though twice as valuable, goes but for half the price of The Conſequence proved.

Let us now bring theſe nine pages to the teſt. Their title claims our firſt attention: "The Conſequence proved." What conſequence? even this! that, upon the ſcriptural and Church of England principle of predeſtination to life, it "naturally and neceſſarily follows, that one in twenty, ſuppoſe, of mankind, are elected; nineteen in twenty are reprobated: that the elect ſhall be ſaved, do what they will; the reprobate ſhall be damned, do what they can." Theſe diabolical poſitions, enough to chill every reaſonable and religious man with horror, are Mr. Weſley's own offſpring, both as to ſentiment and language. He had, indeed, the matchleſs effrontery to publiſh them, originally, as mine: and,

to render the audacious forgery complete, closed all with these words, "Reader, believe this, or be damned: witness my hand, A. T." Now, whence came it, that this concluding clause was omitted in The Consequence proved? Was it, because Mr. W. found himself ashamed to repeat so unparalleled a falsehood? I apprehend, not. For ought appears, he is still as dead to the feelings of shame, as he is blind to the doctrines of God. The reason, probably, was, his utter despair of being able to torture a line of Zanchius into any thing like proof of my obtruding the doctrine of election upon pain of damnation. And he might well despair of this. Whom do I condemn? whom do I impiously consign to future punishment? I condemn no man. I dare not pronounce concerning any man's eternal state. Herein, I judge not even Mr. Wesley himself. Though I must tell him, that, if it be (as I most sincerely wish it may) the divine will to save him; he has an exceeding strait gate to pass through, before he gets to heaven. In the mean while, I return to "The Consequence proved."

The very title is inaccurate. The inferences, which this writer pretends to deduce, are not a consequence, but a chain of consequences. Let us see, whether this mighty consequence-drawer is able to support the consequences drawn.

The proof opens thus. "Mr. Toplady, a young bold man, lately" [i. e. very nigh two years ago] "published a pamphlet, an extract from which was soon after" [i. e. about four months after] "printed, concluding with these words; the sum of all is this: one in twenty (suppose) of mankind, &c."

Mr. W's present mode of phraseology is as pregnant with craft, as his conduct is destitute of honour. Observe: "an extract from which," i. e. from which pamphlet: "concluding with these words—." Now, would not any indifferent reader still imagine, that "those concluding words" were actually

actually "extracted" from the "pamphlet" itself? And yet, nothing can be wider from fact. The "words," which he insinuates to have been "extracted," were not extracted from the pamphlet, but spun from his own daring invention. What shall we say of a man, who first hatches blasphemy, and then fathers it on others? Nay, who adds crime to crime, by indirectly persisting in the falsehood, even after the falsehood has been detected and publicly exposed? His forehead must be petrified, and quite impervious to a blush.

The person who, in private conversation, utters a designed untruth, is deservedly branded with disgrace. But the man, who sits down, and deliberately writes a known, wilful, palpable lie to the public, may, it seems, still be "a saint," and a "precious labourer in the Lord's vineyard!" away with such "saintship;" away with such "precious labours." —Again: the man, who forges my name, in order to obtain a trifling sum of money, is deemed guilty of a capital offence. But the man, who subjoins my name to * blasphemous propositions of his own coining; is to be treated as "an antient, venerable servant of Christ, whose whole life has been devoted to the glory of God and the good of souls!" If all his "antient services" were of a similar cast, even Arminianism itself must expunge them from the list of those good works, which it supposes to be meritorious of salvation. Unless Mr. Wesley's Arminianism coincide with the Popish maxim, that bad works, if done to heretics, are transubstantiated into good ones.

But there are two charges, alledged against me, to which I shall assign a moment's attention: be-

* This epithet is not too strong. To say that any shall be saved, do what they will; and others damned do what they can: is, in the first instance, blasphemy against the holiness of God; and, in the second, blasphemy against his goodness.

cauſe, though pitiably frivolous, they are nevertheleſs, ſomewhat curious and uncommon. I am, it ſeems, "young," and "bold." To the firſt, I in part plead guilty. I have been but between nine and ten years in orders, though ordained as ſoon as my age would permit.——The merits of the ſecond allegation, I leave to the deciſion of others. However, let me be as "bold" as I will, I cannot be bold in a better cauſe. Was I even as bold as a lion, it would, according to the maxim of a very wiſe writer, be a mark, not of perverſeneſs, but of righteouſneſs *. The apoſtle tacitly commends a prophet for being not only bold, but very bold in aſſerting the ſovereignty, efficacy, and freeneſs of divine grace in oppoſition to the merits and free-will of man: Iſaiah is very bold, and ſaith, concerning God, I was found of them that ſought me not, I was made manifeſt to them that aſked not after me †. When the oppoſers of the Chriſtian ſyſtem are ſhameleſs, why ſhould its defenders be ſpiritleſs? As to my inconſiderable ſelf, I bluſh not to tread in the ſteps of one, to whoſe faith I ſubſcribe from the utmoſt of my heart. If the apoſtle Paul, with his whole aſſemblage of gifts and graces (ſuch as, probably, never ſhone before, nor will ſhine again, in any mere man, while the world endures,) could requeſt the prayers of God's people; much more may I, the weakeſt of the weak, and the unworthieſt of the unworthy, ſupplicate the interceſſion of thoſe who love the truth, and intreat them to pray, on my behalf, that utterance may be given to me, that I may open my mouth boldly to make known the myſtery of the goſpel; that therein I may ſpeak (and why not write?) boldly, as I ought to ſpeak ‡.

After all, the charge of boldneſs (in the ſenſe Mr. Weſley uſes the term) comes more than a little

* Prov. xxviii. 1. † Rom. x. 20. ‡ Eph. vi. 19, 20.

cut

out of character from his pen. I could never have dreamed of ſuch an indictment, from ſuch a plaintiff. Had I publicly diſtorted and defamed the decrees of God; had I, moreover, advanced ſo many miles beyond boldneſs, as to lay thoſe diſtortions and defamations at the door of another; bold as I am affirmed to be, I could never have looked up afterwards. I ſhould have thought every miſcreant I met, an honeſter man than myſelf. But Mr. John ſeems a perfect ſtranger to theſe feelings. His *murus aheneus* has been too long transferred from his conſcience to his forehead. On the whole, could I deſcend ſo exceeding low as to retaliate on this writer, in his own way; I ſhould thus return the compliment in kind: Mr. John Weſley, an old, audacious man, lately publiſhed.——— But I neither will, nor can, adopt his ſcurrility. I had rather let the ancient offender paſs unchaſtiſed, than ſoil my hands in the operation. I proceed, therefore, to his next paragraph.

"A great outcry has been raiſed on that account" [viz. on account of the lying extract from Zanchy; and on account of the blaſphemous inferences, and the forgery, thereto annexed]: "A great outcry has been raiſed on that account" [it ſhould have ran, on thoſe accounts], "as though this was not a fair ſtate of the caſe; and it has been vehemently affirmed, that no ſuch conſequence follows from the doctrine of abſolute predeſtination. I calmly affirm, it is a fair ſtate of the caſe. This conſequence" [a miſtake again for theſe conſequences] "does" [another miſtake for do] "naturally and neceſſarily follow from the doctrine of abſolute predeſtination, as here" [it ſhould be, there] "ſtated and defended by bold Mr. Auguſtus Toplady." Thus far the honeſt and accurate Mr. Weſley. On the other hand, bold Mr. Auguſtus no leſs "calmly affirms", that the "great outcry," at which bold Mr. John cries out, was moſt juſtly raiſed againſt the ſaid

John; who, by his deep-laid, but ſoon detected cunning, and by his avowed vacuity of candour, truth, and ſhame, hath, in the general eſtimation of all unprejudiced people, whether ſerious or prophane (the moſt reſpectable of the Arminian party themſelves not excepted), gotten a wound and diſhonour, and a reproach which all his whining and winding ſophiſtry will never be able to wipe away.

With the ſame determined calmneſs, I do alſo affirm, that his mode of ſtating the important controverſy concerning predeſtination, is ſo far from "fair," that it has nothing at all to do with the ſubject: but was invented, and adopted, merely to diſcolour the true ſtate of the queſtion, and to ſpread a miſt before the eyes of ſuch ſuperficial readers, as might be diſpoſed to take matters on the word of Mr. John. Which ſort of readers, by the way, have, to that gentleman's no ſmall diſappointment and mortification, proved abundantly fewer than he wiſhed and expected.

He goes on: "Indeed, I have not leiſure to conſider the matter at large." Then, why did he dabble in it at all? A chain of principles, like thoſe termed Calviniſtic, each ſucceſſive link of which depends on the foregoing, till you arrive at the firſt; indiſpenſably requires a conſideration "at large." A partial view of the ſubject is equivalent to none. A disjointed, unconnected heap of doctrines, like that eſpouſed by this man of no leiſure; a farrago of opinions, made up of incoherent ſhreds; may, indeed, be conſidered by ſcraps, without any injury to the whole. It is juſt the ſame, where you begin, and which you take. But there is a harmony, there is a correlative dependency, in the ſyſtem of grace: and not to advert to theſe, reſembles tranſpoſing the notes in ſome capital piece of muſic. Mr. Weſley, therefore, muſt either find "leiſure to conſider the matter at large;" or they, who have ſo conſidered

it,

it, will, with equal certainty and juſtice, ſet him down for a pitiful nibbler at the file he cannot bite.

The truth is, he has jumped, hand over head, into an engagement, the progreſs of which does not anſwer his expectation. Hence his willingneſs to quit the field—for want of leiſure: but, in fact, for want of ſucceſs. And who muſt cover his retreat, but the heroic Thomas Oliver, alias Olivers? And who is this redoubtable Thomas? Truly, neither more nor leſs than a journeyman ſhoemaker, now retained by Mr. Weſley, as a lay-preacher, at the rate of ten pounds *per annum:* which, I ſuppoſe, Thomas prefers to earning double the ſum by working at his proper trade.

Pharaoh's remark, though malicious and untrue in its original application, is not always unjuſt: Ye are idle, ye are idle; therefore ye ſay, Let us go from our honeſt employs, and pretend to ſerve the Lord. But, the rougher the foal, the ſleeker the aſs. The idle ſhoemaker is, to give him his due, a very laborious Arminian. Though revolted, in ſome reſpect, from the gentle craft of St. Criſpin; his genius hath conſtant employ, and very ample ſcope for exertion, in following the boiſterous craft of Mr. John Weſley; to whom he, moreover, ſtands related, as bully in chief; in chief, did I ſay? I had forgot the Rev. Mr. Walter Sellon. Prunella claims precedency of leather. Thomas is only ſecond in commiſſion.

But ſeems it not rather ſtrange, that Mr. Weſley, a man of education, and who has given proof upon proof, that he is indued with a very competent portion of aſſurance; ſhould not be aſhamed to ſkulk, for ſhelter, under a cobler's apron? The Jews will by no means work on the ſabbath; but they ſet Gentiles to work, without ſcruple. Mr. John affects to decline undertaking the argument in form: and the cobler (ſtill doomed to be an under-ſtrapper) is delegated to ſupply Mr. John's lack of leiſure, as well

well as of leather. Already has the journeyman made an effort (with ſome of Mr. John's own aſſiſtance) to white-waſh the ſaid Mr. John. He might as well have laboured to blanch the Æthiop, or to emaculate the leopard. But how can Robin Hood be better employed, than in ſtanding up for Little John? It muſt be granted, that Little John appears ſomething taller on the ſhoulders of his man. I acknowledge, too, that there is, upon the whole, ſome proportionable congruity between the pedeſtal and the image. Yet this mode of exhibition is not without it's danger. I once ſaw, when a boy, a rope-dancer parading round May-fair, on the ſhoulders of a booth-keeper. For ſome time, the carrier and the carried engroſſed the acclamations of the wondering populace. When, alas! either by a ſtumble of the elevator, or through defect of equilibrium in the elevatee, down came the latter; who, after ſuch diſhonour, was glad to trudge it back on foot, inſtead of venturing to re-aſcend the living pedeſtal. Should the above illuſtration be deemed not ſufficiently ſublime for ſo towering a ſubject; take another, from the pen of a late nobleman. "I remember," ſays his lordſhip, "to have ſeen a" [Popiſh] "proceſſion at Aix la Chapelle, wherein an image of Charlemagne is carried on the ſhoulders of a man who is hid by the long robe of the imperial ſaint. Follow him into the veſtry, you ſee the bearer ſlip from under the robe, and the gigantic figure dwindles into an image of the ordinary ſize, and is ſet by among other lumber *."

The caſe, in reality, ſtands thus. The maſter does me an injury, by ſubjoining my name to what I never wrote. On which, I publicly call the aggreſſor himſelf to account. The aggreſſor ſlinks behind one of his drudges, who ſays, "Fight me in my maſter's ſtead." I anſwer, No. *Ne ſutor ultra*

* See Pope's Works, vol. ix. letter 45.

crepidam.

crepidam. What haſt thou to do with controverſy? Away to thy ſtall, and leave Little John to fight his own battles. My buſineſs is not with the man, but with the maſter. I moſt certainly (at leaſt in my preſent view of things) ſhall never deſcend to uncaſe that hog in armour. This Mr. Weſley could not but foreſee. He therefore did ſhrewdly, to ſlip his own neck out of the collar, and thruſt in that of a man who may ſtrut, with the collar on his neck, unnoticed and unmoleſted, till his dying day.

After all, let us ſee whether Mr. Weſley has extricated his own neck with any degree of dexterity. In order to this, we muſt examine, whether the conſequences, which he labours to ſqueeze from the doctrine of predeſtination, as ſtated by me, will ſtand.

I. The firſt pretended conſequence was, that "one in twenty, ſuppoſe, of mankind is elected; nineteen in twenty are reprobated." Mr. W. ſeems, at preſent, to give up this abominable inference. He does not ſo much as attempt to prove it, in the paper now under examination. Which paper, therefore, does not, even in appearance, anſwer it's title. This conſequence, at leaſt, is not proved. Nay, it is thrown by, and ſmothered in ſilence. Nor do I wonder at it. I ſhould, indeed, be ſurprized to find even Mr. Weſley's own writings (and, ſurely, if they cannot, nothing can) put him out of countenance. But he had a motive, not at all related to ſhame, for ſlipping that infamous paragraph out of ſight. The credit of his perſpicacity, as a reaſoner, abſolutely required it. For, could any thing be more palpably abſurd, than to charge us with a peremptory conſequence, affirmed to be drawn from abſolute premiſes, which ſaid peremptory conſequence was (even in *terminis*) confeſſedly hypothetic, and founded on a mere vague ſuppoſition? The word "ſuppoſe" is the baſis of the whole concluſion. But we never did, nor can,

"ſuppoſe"

"suppose" that no more than "one in twenty" is elected. Therefore the basis melts, and the entire consequential fabric (like the rope-dancer at May-fair) tumbles to the ground.

Observe, reader, for it is worth thy while, how suddenly Mr. Wesley's polemical weather-glass rises and falls. In his printed letter to the late truly reverend and amiable Mr. Hervey, he charged that incomparable man, and the Calvinistic party in general, with holding the reprobation of "nine out of ten*." In March, 1770, we were charged with holding, as above, that "nineteen in twenty are reprobated†." In February in 1771, we were charged with holding the reprobation of "forty-nine out of fifty‡." And now, about five months after, the glass is sunk 30 degrees lower, and, in "The Consequence proved," stands again at "nineteen out of twenty." Next spring, I suppose, it will rise to ninety-nine out of an hundred. A very capable gentleman this, to ascertain the number of the elect and reprobate, who reprobates his own calculations almost as often as the clock strikes!—So much for the first consequence. Now for the second:

II. "The elect shall be saved, do what they will." By doing "what they will," is evidently meant, be they finally, ever so unholy, and be their lives ever so immoral. The expression must signify this, or it can signify nothing. It is either a paltry, sophistical quibble upon the word will, and so evaporates into a term without a fixed idea; or it imports, that, upon the footing of absolute election, personal sanctification and practical obedience are unnecessary to salvation.

The point of enquiry, then, is, Whether the elect themselves can be ultimately saved, without being

* See Wesley's Preservative, p. 235.

† See Wesley's pretended Abridgement of Zanchius, p. 12.

‡ See a Scurrilous Letter, signed John Wesley; in Lloyd's Evening Post, for Friday, March 1, 1771.

previously

previouſly ſanctified by inherent grace, and (if adult) without evidencing that ſanctification (according as ability and opportunity are given), by walking in the way of God's commandments? I affirm, with Scripture, that they cannot be ſaved without ſanctification and obedience. Yet is not their ſalvation at all precarious: for, that very decree of election, by which they were nominated and ordained to eternal life, ordained their intermediate renewal after the image of God, in righteouſneſs and true holineſs. Nay, that renewal is, itſelf, the dawn and beginning of actual ſalvation: This is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent *. Whence the apoſtle; By grace ye are ſaved, through faith †. And again, Who hath ſaved us, and called us with an holy calling ‡. Sanctity, therefore, of heart and life, is, not barely a prelude to, but even a part and initiatory anticipation of, the glory which ſhall be revealed.

The elect could no more be ſaved, without perſonal holineſs, than they could be ſaved without perſonal exiſtence. And why? becauſe God's own decree ſecures the means as well as the end, and accompliſhes the end by the means. The ſame gratuitous predeſtination, which ordained the exiſtence of the elect, as men; ordained their purification, as ſaints: and they were ordained to both, in order to their being finally and completely ſaved in Jeſus Chriſt with eternal glory.

The doctrine of election is a doctrine of mere revelation. Though human reaſon, when defecated from prejudice, and ſanctified by grace, cannot but aſſent to it, as a ſcripture truth: yet, reaſon would probably, never have diſcovered it with certainty and clearneſs, had not God expreſsly made it known in his written word. Conſequently, from that writ-

* John xvii. 3. † Eph. ii. 8. ‡ 2 Tim. i. 9.

ten

ten word we are to learn the true nature and effects of electing grace: ſince God himſelf muſt be beſt acquainted with his own decrees.

The Holy Spirit, making the apoſtle's pen the channel of unerring inſpiration, thus inſpired him to write: according as he [God the Father] hath choſen us in him [in Chriſt] before the foundation of the world, that we ſhould [not, "be ſaved do what we will;" but] be holy and without blame before him in love. Eph. i. 4.—Election is always followed by regeneration: and regeneration is the ſource of all good works: whence the apoſtle adds; in the very next chapter, v. 10. We [the elect] are his [ſubſequent] workmanſhip, created [anew] in Chriſt Jeſus unto good works, which God hath fore-ordained that we ſhould walk in them. Conſequently, it does not follow, from the doctrine of abſolute predeſtination, that "the elect ſhall be ſaved, do what they will." On the contrary, they are choſen as much to holineſs, as to heaven; and are fore-ordained to walk in good works, by virtue of their election from eternity, and of their converſion in time. Yet again: God hath, from the beginning [i. e. from everlaſting; ſee Prov. viii. 23. John i. 1, 2.] choſen you to ſalvation through ſanctification of the ſpirit and belief of the truth: 2 Theſſ. ii. 13. All, therefore, who are choſen to ſalvation, are no leſs unalterably deſtined to holineſs and faith in the mean while. And, if ſo, it is giving God himſelf the lie, to ſay, that "the elect ſhall be ſaved, do what they will." For, the elect, like the bleſſed perſon who redeemed them, come into the world not to do their own will, but the will of him that ſent them: and this is the will of God concerning them, even their ſanctification: 1 Theſſ. iv. 3. Hence they are expreſsly ſaid to be elect—unto obedience *: not, indeed, choſen becauſe of obe-

* 1 Pet. i. 2.

dience,

dience, but choſen unto it: for works are not the fountain of grace, but ſtreams flowing from it. Election does not depend upon holineſs, but holineſs depends upon election. So far, therefore, is predeſtination from being ſubverſive of good works; that predeſtination is the primary cauſe of all the good works which have been and ſhall be wrought, from the beginning to the end of time. It is only the peculiar people, that are truly zealous of good works, Tit. ii. 14. The reſt may profeſs that they know God, but, even amidſt all their noiſe about works, in their own works they deny him; being abominable, and diſobedient, and, to every good work, reprobate: Tit. i. 16. As I have elſewhere obſerved, they truſt in good works, without doing them; while the peculiar people do good works, without truſting in them.

Reaſon alſo joins with Scripture, in aſſerting the indiſpenſible neceſſity of ſanctification, upon the footing of the moſt abſolute, and irreſpective election: or, in other words, that the certainty of the end does not ſuperſede, but enſure, the intervention of the means. It was decreed, that Abraham ſhould be a father of many nations. According to Mr. Weſley's mode of argumentation, Abraham might have been ſo, though he died in infancy. I ſay, No. For, the ſame purpoſe of God, which appointed him to be a father of nations, appointed alſo (as a mean to the end) that he ſhould live to a competent age.—St. Paul was decreed to preach the goſpel before the Gentiles, and kings, and the children of Iſrael *. *Ergò*, ſays an Arminian, Paul might have preached in various nations, without travelling a ſtep, and without ſo much as opening his lips. I deny the conſequence. Paul's travelling, and Paul's utterance, were as certainly and as neceſſarily included in the decree of the means, as his preaching was determined by the decree of the end.—God re-

* Acts ix. 15.

ſolved,

ſolved, that Hezekiah ſhould live fifteen years longer than Hezekiah expected. Hezekiah might, therefore, according to Mr. Weſley's plan, have argued thus: "God has promiſed me fifteen years of life to come. *Ergò*, Live I ſhall, do what I will: die I ſhall not, do what I can. I will therefore neither eat, drink, nor ſleep. Nay, I will tie a millſtone round my neck, and throw myſelf headlong into the ſea, from the higheſt precipice I can find." I anſwer, No. For it was as much compriſed, in God's decree, that Hezekiah ſhould eat, drink, and ſleep, during thoſe fifteen years; and that he ſhould not jump into the ſea, with a millſtone about his neck; as that fifteen years ſhould be added to his life.——Cyrus was decreed to be the captor of Babylon, and an inſtrument of good to the Jewiſh people *. Did that decree render it needleſs for Cyrus to be conceived and born? Surely, no: for the birth of Cyrus was no leſs infallibly ſecured by the decree itſelf, than were the laurels he ſhould reap, and the good he was to do.

To multiply inſtances, would be endleſs. Let us apply the few that have been given. If the Scriptures are true, God did, from all eternity, chuſe an innumerable multitude of Adam's poſterity, to the certain attainment of grace and glory. This choice of them was in his Son: being pre-conſidered as fallen, they were choſen under that character, and federally given to him, to be redeemed by his blood, and cloathed with his righteouſneſs. But this alone would not have ſufficed. It was neceſſary, that, as ſinners, they ſhould not only be redeemed from puniſhment, and entitled to heaven; but endued, moreover, with an internal meetneſs for that inheritance to which they ſhould be entitled and redeemed. This internal meetneſs for

* Iſai. xliv. 28. and xlv. 1.

heaven,

heaven, can only be wrought by the reſtoring agency of God the Holy Ghoſt, who graciouſly engaged and took upon himſelf, in the covenant of peace, to renew and "ſanctify all the elect people of God;" ſaying, I will put my law in their minds, and write it upon their hearts. This, moſt certainly, was the view, in which the decree of predeſtination was conſidered by the apoſtle Peter, when he thus wrote: Elect, according to the fore-knowledge of God the Father, [according to his fore-knowledge of the human fall; which fore-knowledge made it neceſſary that election ſhould be decreed to take effect, not independently on God the Son and God the Holy Ghoſt, but] through ſanctification of the ſpirit, unto obedience, and ſprinkling of the blood of Jeſus Chriſt *. It appears, from this golden paſſage, 1. That all the three divine perſons are equally concerned in the ſalvation of ſinners: the Father elected them; the Son ſhed his blood for them; the Spirit ſanctifies them. 2. That the objects of election were conſidered, in that eternal decree, as fallen: elſe, I cannot ſee, how they could be choſen unto the ſprinkling of the Meſſiah's blood, and unto the ſanctification of the Spirit. 3. That election, though productive of good works, is not founded upon them: on the contrary, they are one of the glorious ends, to which the elect are choſen. Saints do not bear the root, but the root them. "Elect—unto obedience." 4. That they, who have been elected by God the Father, ſhall be ſprinkled by the Son, or legally purified by his atonement, in a way of pardon; and experience the Holy Spirit's ſanctification, in beginning, advancing, and perfecting, the good work of grace on their ſouls. Whence, 5. the elect, the ſprinkled, and the ſanctified, are made to obey the commandments of God, and to imitate Chriſt as a pattern, at the ſame time that

* 1 Pet. i. 2.

they truſt in him as their propitiation. I ſaid, made to obey. Here perhaps, the unbluſhing Mr. Weſley may aſk, "Are the elect, then, mere machines?" I anſwer, No. They are made * willing to obey, in the day of God's power. And, I believe, no body ever yet heard of a willing machine.

It appears, from the paſſages of Scripture now alledged, that God decreed to bring his elect to glory, in a way of ſanctification, and in no other way but that. If ſo, cries Mr. Weſley, "They will be ſaved, whether they are ſanctified, or no." What, notwithſtanding their ſanctification, is, itſelf, an eſſential branch of the decree concerning them? The man may as well affirm, that Abraham might have been the progenitor of nations, though he died in infancy: that Paul might have preached the goſpel, *vivâ voce*, in fifty different regions, without travelling a ſtep: that Hezekiah might have lived his fifteen years, without food or ſleep: that Cyrus would have fulfilled the prophecies concerning him, if he had never been born: and that the Church of God might have been redeemed by the blood of Chriſt, even if Chriſt had never aſſumed human nature.

Prior to the taking of Jericho, it was revealed to Joſhua that he ſhould certainly be maſter of the place. Nay, ſo peremptory was the decree, and ſo expreſs the revelation of it, that it was predicted as if it had already taken effect: I have given into thy hand Jericho, and the king thereof, and the mighty men of valour †. This aſſurance, than which nothing could be more abſolute, did not tie up Joſhua's hands from action, and make him ſit down without uſing the means, which were no leſs appointed than the end. On the contrary, he took care to regulate the proceſſion purſuant to God's command; and the event was accompliſhed accordingly.—From fact, let

† Pſalm cx. 3. † Joſh. vi. 2.

us

us aſcend to ſpeculation. The doctrine, which ſtands this united teſt, is and muſt be true. Suppoſe it was infallibly revealed, to an army, or to any ſingle individual, that the former ſhould certainly gain ſuch a battle, and the latter certainly win ſuch a race. Would not the army be mad, to ſay, "Then we will not fight a ſtroke?" Would not the racer be inſane to add, "Nor will I move ſo much as one of my feet?" Now it is no leſs irrational, to inſinuate, that the elect ſhall be ſaved, without being ſpiritually and morally conformed to the image of Chriſt, than it would be, to dream of gaining a battle, without fighting, or of winning a prize, without contending. ——Would it not be abſurd, to affirm, that Adam might have tilled and dreſſed the garden of Eden, whether he had been created or not? Equally illogical is Mr. Weſley's impudent ſlander, that "the elect ſhall be ſaved do what they will," i. e. whether they are holy, or not.

This writer paſſes with ſome, for a man of profound learning. But, ſurely, either his head is not ſo well furniſhed, as theſe good people ſuppoſe; or his heart muſt be totally void of juſtice, candour, and truth. Either he is abſolutely unacquainted with the firſt principles of reaſoning; or he offers up the knowledge he has, as an whole burnt-ſacrifice, on the altar of malice, calumny, and falſehood *.

The

* Even Thomas Oliver, or Olivers, the fighting ſhoe-maker, is either a better reaſoner, or an honeſter man, than his leader: for, on a recent occaſion (an occaſion ſo well known to the religious world, ſince the appearance of the Hon. and Rev. Mr. Shirley's Narrative, juſt publiſhed, that it were needleſs for me to recite the particulars), this ſame Thomas was ſo deeply convinced of the irreconcilable contrariety of the London Minutes to the Briſtol Declaration; that, having ſolemnly avowed the former, either common conſcience, or common ſenſe, would not permit him to ſign the latter.—Mr. Weſley, however, ſwallowed both. He could declare, in the one, that "We are rewarded becauſe of our works; for the ſake of our works; yea, ſecundum merita operum, as our works deſerve." In the other, the ſame identical Mr. Weſley declares, that

The conſequence-drawer makes ſeveral appeals to my tranſlation of Zanchius; from ſome parts of which,

he doth "abhor the doctrine of juſtification by works, as a moſt perilous and abominable doctrine: and that "our works have no part in meriting or purchaſing our ſalvation, from firſt to laſt, either in whole or in part." Where lives the man, who can bring theſe two poles together?

Dic quibus in terris, et eris mihi magnus Apollo.

All the ſophiſtical wriggling, twiſting, ſtraining, and wire-drawing, in the world, will never be able to make the above North and South ſhake hands. Was any thing upon earth ever equal to Mr. Weſley's duplicity? Yes: I have met with ſomething which comes, at leaſt extremely near it. I mean, the conduct of Arminius himſelf (or, if you pleaſe, of Van Harmin the firſt), when he was examined for the Leyden profeſſorſhip, A. D. 1605. Take the account in the words of the learned and moderate Mr. Hickman. "He [Arminius] was the firſt tapſter, or chamberlain, in a common inn: from whence, by the care of ſome gueſts, who were pleaſed, even to admiration, at his prompt wit, he was removed and ſent to ſchool. He was maintained there, out of the public treaſury of Amſterdam: where, in proceſs of time, he was by the magiſtrates of the city, made Paſtor: the learned Junius being dead, Utenbogard thought none ſo meet to ſucceed him, as Van Harmin: but the Belgic churches knew him too well, to let him eaſily come to ſuch a place, in which he might influence all that were candidates for the miniſtry. The deputies of the churches did admoniſh Utenbogard, that he would ceaſe to commend ſo ſuſpected a man to the curators of the Univerſity of Leyden. But he, too proud to regard ſuch admonitions, deſiſted not to commend Arminius:" who obtained his diſmiſſion from Amſterdam, to Leyden, on the following condition viz. "That he ſhould firſt have a conference with the learned Gomarus; and, in that conference, by a moſt free and open declaration of his opinion," i. e. of his real ſentiments as to matters of religion "free himſelf from all ſuſpicion of heterodoxy; and that he ſhould promiſe, if he had any ſingular opinions, he would not diſcover them" [i. e. not diſſeminate them] "to the diſturbance of the Churches.—Accordingly, a conference there was, before the curators of the Univerſity, and the deputies of the Synod; in which, Arminius moſt expreſsly denied and condemned the opinions of the Pelagians concerning grace, free-will, original ſin, perfection in this life, predeſtination: adding, that he approved all that Auguſtin and other fathers had written againſt Pelagius; promiſing alſo to read nothing" [i. e. to deliver nothing to his pupils and other hearers] "diſſonant to the received doctrine" [of Calviniſm]. "Hereupon, he was admitted Profeſſor; and, for ſome time, he defended the doctrine of the reformed churches in the point of Chriſt's ſatisfaction, juſtifying faith, juſtification by faith, perſeverance in faith, certainty of ſalvation, and ſuch other matters, which afterwards he denied:

which, he labours to cull premiſes, whereof to make a baſis for his conſequences. Like ſome wretched

denied: and which he then" [viz. at the time of his defending them] "as is acknowledged by his good friend Corvinus, maintained againſt his conſcience. He ſeemed by all his carriage, to be one that was reſolved not to venture any farther into the ſea, than that he might have opportunity to ſtep, when he pleaſed, upon the ſhore." (Hickman's Animadverſions on Heylin: p. 93, 94, Edit. 1674.)

Was I a believer of the Pythagorean Metempſychoſis, I ſhould certainly conclude that the ſoul of Arminius was tranſmigrated into that particular ſyſtem of fleſh and blood, known by the name of John Weſley. The reader, if he pleaſes, may ſee ſome gleanings of Mr. John's aſtoniſhing inconſiſtencies, in a little tract, drawn up by a reſpectable hand, and juſt publiſhed, entitled, "An Anſwer to ſome capital Errors contained in Minutes of ſome late Converſations between the Rev. Mr. Weſley and others." We have already had a ſpecimen of James againſt Van Harmin, and Van Harmin againſt James. Nor does the laſt mentioned tract exhibit a leſs ſtriking contraſt of Weſley againſt John, and John againſt Weſley.

One word more, reſpecting the Briſtol Declaration of Auguſt, 1771. Mr. Weſley's prevarication ſeems to have ſurprized even the unbelieving Thomas above mentioned. Witneſs the following paſſage of Mr. Shirley, (Narrative, p. 16.) "One of the" [lay-] preachers, namely, Mr." [Mr.!] Thomas Oliver, kept us a long time in debate; ſtrenuouſly oppoſed the declaration; [I hope he is not like the man at Aix la Chapelle, going to give his image the ſlip!] "and, to the laſt, would not conſent to ſign it. He maintained, that our ſecond juſtification (i. e. in the day of judgment) is by works; and he ſaw, very clearly, that, for one that holds that tenet, ſolemnly to declare, in the ſight of God, that he has no truſt or confidence but in the merits of our Lord and Saviour Jeſus Chriſt, for juſtification, or ſalvation, in life, death, or the day of judgment; would be acting neither a conſiſtent, nor an upright part. For, all the ſubtilties of metaphyſical diſtinctions can never reconcile tenets ſo diametrically oppoſite as theſe."

Query 1. Has Tom the ſhoe-maker more learning, or more integrity, than John the prieſt? Which way ſoever the problem be determined; that the ſhoe maker has the advantage in point of conſiſtency, for not going beyond his laſt, is out of all doubt.

Query 2. People imagine that Mr. Weſley meant as he ſpoke, in the London Minutes of 1770. And moſt people continue to believe, that he means now what he ſpoke then; and that he ſtill has his mental reſerves. What ſecurity, therefore, will he give the evangelical world, that he is ſincere in the counter-declaration of 177 ?

Query 3. Why gaddeſt thou about ſo much, to change thy way? Thou alſo ſhalt be aſhamed of Egypt, as thou waſt of Aſſyria. Jer. ii. 36.

divines, who firſt patch up a ſyſtem of their own, and then rummage the Bible for ſuch texts, as, by the help of "a little convenient ſtraining," may ſeem to prop the pre-conſtructed Babel. I ſhall attend, however, to ſuch paſſages in my pamphlet, as Mr. Weſley alludes to. Only I muſt premiſe, that I ſhall give them, not as they are miſ-quoted by the calumniator, but as they ſtand in the pamphlet itſelf.

I have ſaid, that love, when predicated of God, ſignifies his eternal benevolence: i. e. his everlaſting will, purpoſe, and determination, to deliver, bleſs, and ſave his people. Whereon Mr. Weſley thus deſcants: "I appeal to all men, whether it is not a natural conſequence even of this, that all theſe ſhall be ſaved, do what they will." I alſo appeal to every perſon of common honeſty, and common ſenſe, whether the man, who would wiſh to diſtil ſuch an infamous conſequence from ſo innocent a paragraph, be not defective either in ſenſe or honeſty? Does not God's determination to deliver his people, include and enſure their deliverance (among other evils) from the reigning power and dominion of ſin? Is it not his will to bleſs them, by turning away every one of them from their iniquities? Acts iii. 26. Does not the Son of God condeſcend to bear the gracious name of Jeſus, becauſe he ſaves and ſhall ſave his people from their ſins, both as to guilt, dominion and puniſhment? Mat. i. 21. Is it poſſible that a man who has read, and who believes, ſuch texts as theſe, ſhould ſtill dare to perſiſt in bawling, without end, "The elect ſhall be ſaved, do what they will?" That the elect ſhall infallibly be ſaved, is a truth as certain as the word and the * oath of God can make it. But then it is equally true, that, in order to the eventual accompliſhment of that ſalvation in the next world, grace is given them in

* Iſai. liv. 9. Heb. vi. 17, 18.

this,

this, to preſerve them (and preſerve them it does) from doing the evil they otherwiſe would. Whom God did foreknow (or forelove), he alſo did predeſtinate: to what? To be "ſaved, do what they will?" No, ſurely; but to be conformed to the ſpiritual and moral image of his Son, Rom. viii. 29. And this is all the election which Calviniſm (or, to ſpeak more properly, Scripturiſm) contends for: even a predeſtination to holineſs and heaven. It may here, perhaps, be objected, that "the doctrine of predeſtination even to holineſs itſelf may tend to relax the nerves of human diligence in the purſuit of that holineſs to which men may ſuppoſe themſelves predeſtinated." I utterly deny the doctrine to have any ſuch tendency. And I deny it, on Scripture warrant. The ſame apoſtle Peter, who declares that the people of God were elected unto obedience, exhorts thoſe very people to give all diligence to make their calling and election undoubted; or to render it evidentially ſure, by advancing in ſanctification, and working the works of God: a direction this, which the apoſtle (or, rather, the holy ſpirit by him) would never have given, had the doctrine of abſolute election been ſubverſive of induſtry and endeavours on the part of man.

Mr. Weſley himſelf, amidſt all his pretenſion to the contrary, ſees through the ſhameleſs fallacy of his own conſequence. Witneſs the following paſſage: "All theſe," i. e. all God's people, "ſhall be ſaved, do what they will. You may ſay, Oh, but they will do only what is good. Be it ſo. Yet the conſequence ſtands." In oppoſition to every part of this puerile paragraph, I ſhould, 1. Be glad to know, what Calviniſt ever aſſerted, that God's people "will do only what is good?" A giddy perfectioniſt, indeed, might expreſs himſelf in that manner: but none who have been led into the knowledge of God, of his law, or of themſelves. Though we are aſſerters of real, we are nevertheleſs

deniers of perfect, ſanctification on earth. But, 2. Suppoſing that we even believe that true ſaints will "do only what is good;" would it ſtill follow, that they ſhall be ſaved without ſanctification? I ſhould rather imagine, that (ſo far from being unſanctified) the men who were to "do only what is good," muſt have been firſt completely ſanctified; elſe, the effect would riſe higher than the cauſe. According, therefore, to Mr. Weſley's logic, perfect ſanctification, evidenced by doing only that which is good, is but another phraſe for no ſanctification at all, and for trampling all God's commandments under foot! A reciprocation this, which, by the way, falls very heavy on ſuch of his own followers as ſet up for ſinleſs perfection: who, Mr. Weſley himſelf being judge, are neceſſarily a pack of arrant Antinomians This, however, is a conſequence from his premiſes which the ſhort-ſighted Arminian did not diſcern It now meets him full in the face. See it he muſt and he may joſtle by it as well as he can. Doſt thou not think, reader, that the logician, who thus reciprocates the moſt contrary and inconvertible ideas; who calls evil good, and good evil, putting light for darkneſs, and darkneſs for light; muſt be moſt exquiſitely qualified to ſet up for a diſtiller of conſequences?

Senſible of having, hitherto, produced nothing to his purpoſe, the Arminian is for preſſing a freſh paragraph of mine into the ſervice of his conſequence But, before it would even ſeem to countenance the idea he meant it ſhould convey, he found it expedient to give the paſſage a little needful pruning and more than a little alteration. To judge of this let us contraſt my paragraph with his quotation.

Predeſtination, as relating to the elect only, is that eternal, unconditional, particular, and irreverſible act of

"Predeſtination, as relating to the elect, is that irreverſible act of the divine will, whereby God

of the divine will, whereby, in matchleſs love and adorable ſovereignty, God determined within himſelf to deliver a certain number of Adam's degenerate offspring; out of that ſinful and miſerable eſtate, into which, by his primitive tranſgreſſion, they were to fall. Tranſ. of Zanch. vol. v. *p.* 237.

God determined to deliver a certain number of men from hell." Weſley's Quotation.

The ſubſtituting of "men" abſolute, for Adam's degenerate offspring; and the changing of ſinful and miſerable eſtate into "hell," may, at firſt view, ſeem unimportant alterations. But Mr. Weſley has long ſince declared himſelf averſe to "altering for altering ſake." And, herein, I believe him. He had an end to ſerve, in thus ſhaping my words to his purpoſe. For, though men, and the degenerate offspring of Adam, are convertible terms; yet, in the preſent argument, the terms require ſome diſtinction. Election, as ſtated and defined in Zanchius, conſiders Adam's offspring, not merely as men; but complexly, as degenerate. It was therefore diſhoneſtly artful in the Pelagian, to omit an epithet, which is of ſuch conſequence, as to give the ſpecific tinge to the whole definition. Zanchy was a Sub-lapſarian; and ſo is his tranſlator. Let the Pelagian, with whom I am contending, learn, at leaſt in his old age, to repreſent men and things as they are. If his fingers tingle to fall foul on the Supra-lapſarians, let him indulge his fingers, as ſoon as he pleaſes. There are worthies, in that ſentiment, who are able to make Mr. Weſley look about him, and to bid the tingling ſhift from his fingers to his head.

Perverſion and falſification are eſſential figures in this man's rhetoric. Juſt repreſentation will not ſquare with his views. Whence, in order to ſupport his

his outrageous ſlander, that "the elect ſhall be ſaved, do what they will;" he varies and caſtrates the definition he pretends to quote, and only affirms me to have declared, that predeſtination is God's determining will "to deliver a certain number of men from hell." Predeſtination includes a great deal more. Let us have no ſhifting of the terms. My expreſſion was, To deliver them from their ſinful and miſerable eſtate: i. e. to make them inchoatively holy, in order to their being inchoatively and finally happy. Now, can any reaſonable man ſuppoſe, that deliverance from ſin is but another name for continuance in ſin? yet this muſt be not only ſuppoſed, but proved, ere it can be fairly alledged, that upon the principle of abſolute predeſtination, "the elect ſhall be ſaved, do what they will."

Nor is that monſtrous concluſion at all more inferrible from the following paſſage, cited alſo by this forger of conſequences: not one of the elect can periſh; but they muſt all, neceſſarily, be ſaved *. Here, the Pelagian laſhes himſelf into rage, and aſks, with no ſmall emotion, "Can any aſſert this, and yet deny the conſequence?" I anſwer, Yes. Chriſt himſelf aſſerted it, without ſo much as entering a caveat againſt any ſuch deteſtable inferences: and a caveat Chriſt would have entered, had the inference been deducible. This is the Father's will, who hath ſent me, that of all which he hath given me I ſhall loſe nothing: John vi. 39. I give unto them eternal life, and they ſhall never periſh: John x. 28.—Father, I will that they alſo, whom thou haſt given me, be with me where I am, that they may behold my glory: John xvii. 24. Well, therefore, might the apoſtle throw a gauntlet of univerſal defiance, and aſk, if God be for us, who can be againſt us? who ſhall lay any thing to the charge of God's elect? who is he that condemns? who ſhall

* Doctr. of Abſ. Pred. vol. v. p. 253.

ſeparate

ſeparate us from the love of Chriſt? Rom viii. 31—35. Now, if it be the Father's will, that Chriſt ſhould loſe none of his elect; if Chriſt himſelf, in conſequence of their covenant-donation to him, does actually give them eternal life, and ſolemnly avers that they ſhall never periſh; if God be ſo for them, that none can hinder their ſalvation; if nothing can be laid to their charge; if they cannot be condemned, and nought ſhall ſeparate them from the love of Chriſt; it clearly and inevitably follows, that not one of the elect can periſh, but they muſt all, neceſſarily, be ſaved. Which ſalvation conſiſts as much in the recovery of moral rectitude below, as in the enjoyment of eternal bleſſedneſs above.

I have followed Mr. John through his firſt pair of conſequences; which (together with their fabricator) I have ſhewn to be utterly void of judgment, ſtrength, and truth. Let me now advert to the third pretended conſequence:

III. "The reprobate ſhall be damned, do what they can."

One would almoſt imagine, that none but a reprobate could be capable of advancing a poſition ſo execrably ſhocking. Surely, it muſt have coſt even Mr. Weſley much, both of time and pains, to invent the idea, and to find ſuitable language for its clothing! This, however, I make no ſcruple to declare, that be his inventions eaſy or laborious, few men's invention ever ſunk deeper into the deſpicable, launched wider into the horrid, or went farther in the prophane. The ſatanic guilt of the perſon, who could excogitate, and publiſh to the world, a poſition like that; baffles all power of deſcription, and is only to be exceeded (if exceedable) by the ſatanic ſhameleſſneſs which dares to lay the black poſition at the door of other men.—Let us examine, whether any thing, occurring in Zanchius, could juſtly furniſh this wretched defamer with materials for a deduction ſo truly infernal.

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I am aware, indeed, that a perverſe mind, like a depraved conſtitution, is capable of corrupting (ſo far as itſelf is concerned) even cordials into poiſon. The very things which ſhould have been for their health, are, to ſuch perſons, an occaſion of falling. Inſtances of this kind (if final) are the moſt awful comment on that tremendous decree of preterition, whereof the Scriptures ſo largely and ſo ſtrongly ſpeak. God Almighty grant, that Mr. Weſley may not, himſelf, be a ſeal to the truth of this remark.

In rummaging the treatiſe he pretends to quote, he, no doubt, fixed his claw on thoſe paſſages, which, he imagined, were moſt capable of miſ-interpretation. Before I introduce them here, I beg the reader's permiſſion to premiſe a few general obſervations, which have a cloſe connection with the ſubject.

The two capital objections (to which, perhaps, all others are reducible) againſt the decree of non-election, are drawn, one from the juſtice, the other from the mercy, of God. Both theſe objections I ſhall endeavour to conſider, in their utmoſt force.

1. Juſtice conſiſts in rendering to every man his due. The ſuppoſed injuſtice, therefore, of preterition, turns on this queſtion, "Whether God is, or is not, a debtor to man?" I more than imagine, that he is not a debtor to any man. He owes no man the leaſt of all his favours: and, indeed, his bleſſings could not be called favours, if man could claim them in a way of debt.—Who hath prevented me, [i. e. been before-hand with me in any good thing] that I ſhould repay him *. Even thoſe whom he had made righteous, are unable to earn or merit the ſmalleſt temporal, or eternal benefit of his hands: If thou be righteous, what giveſt thou him? or what receiveth he of thy hand? Job xxxv. 11. Much leſs can the wicked (with whom alone reprobation has any thing to do) lay their Maker under obligation to

* Job xli. 11.

ſave

ſave them. If it be proved, that he owes ſalvation to every rational being he has made; then, and then only, it will follow, that God is unjuſt in not paying this debt of ſalvation to each of his reaſonable creatures. But, on the contrary, if God, inſtead of being an univerſal debtor (as Arminianiſm ſuppoſes him to be), is, himſelf, the univerſal creditor, who beneficently lends every earthly, and munificently beſtows every celeſtial happineſs, according to the riches of his own free, ſovereign, unmerited bounty; what ſhadow of injuſtice can be faſtened on his conduct, for, in ſome caſes, withholding what he does not owe? The objection, therefore (if it may be dignified by that name), being founded on a miſtaken principle, evaporates into air.

Beſides: the cavil will conclude as ſtrongly againſt limited ſalvation (let its limitation be ſuppoſed to ariſe from what cauſe it will), as againſt the limiting decree. For I defy any man to ſhew, in what ſingle reſpect the actual limitation of happineſs itſelf is a jot more juſt and equitable (in a being poſſeſſed with power), than the decretive limitation of the perſons who ſhall enjoy that happineſs. Until Mr. Weſley can demonſtrate, that every man is happy in this life; and that every man ſhall be ſo in the life to come; the argument, reſulting from the plauſible topic of divine juſtice, will never reach the merits of the caſe. If God is indebted to ſome men, why not to all? and if he owe ſalvation to all men, why will he condemn any man at laſt? ſhould it be ſaid, that "ſome men will not permit God to pay them their debt of ſalvation, and, by their own miſbehaviour, diſqualify themſelves from receiving it;" I anſwer, That, to talk of man's not permitting God to be juſt, is aſſuming a principle that cannot be allowed. God can never be over-ruled by man, until man is ſuperior to God. Not to add, that the Arminian hypotheſis of men being God's creditors, reſts (if it has any thing to reſt upon) on the natural claim to happineſs, wherewith man is ſuppoſed to be inveſted,

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in right of involuntary creatureſhip: he derives his exiſtence from God, and therefore (ſays Arminianiſm) God is bound to make that exiſtence happy. Admit but this, and univerſal ſalvation comes in with a full tide. There can be none, no, not one, to whom the Judge will or can ſay at the final audit, Depart from me, I know you not, ye workers of iniquity. For, even thoſe, who live and die in their ſins, are certainly God's creatures: and if God owe ſalvation to all his creatures as ſuch, even the workers of iniquity will and muſt be ſaved, or God muſt ceaſe to be juſt. Who ſees not, that the Arminian ſcheme, if probed to the bottom, opens, by neceſſary conſequence, the flood-gates of practical licentiouſneſs; and, with all its pretences to good works, is, in reality, but varniſhed Antinomianiſm? It ſays, in effect, "Every man ſhall be ſaved, do what he will: no man ſhall be condemned, do what he can. Let narrow-ſpirited Calviniſts ceaſe to do evil and learn to do well. Let gloomy predeſtinarians inſiſt, that without holineſs no man ſhall ſee the Lord; and fondly dream, that ſanctity and ſalvation are indiſſolubly connected. But let us, the liberal diſciples of Arminius, act on a more expanded plan. Every ſon of Adam is God's creature: and every creature of God is good. We are all indued with independent free-will. Our Maker loves every man alike. His juſtice will not ſuffer him to reject any of us. Eſpecially, ſeeing we are all redeemed, one as well as another. Let us, therefore, take our eaſe, eat, drink, and be merry: and to-morrow ſhall be as this day, and much more abundant."

This is the true language of Arminianiſm, though not of all Arminians. It is the natural conſequence of the ſcheme itſelf, though many, who embrace the ſcheme, are not aware of the conſequence.—You may ſay, "Oh, but no man ſhall actually be ſaved, though ſalvation is his due, except he perform certain conditions." This is no better than a very thin

evaſion:

evaſion: a mere barrel, thrown out for the amuſement of the whale, to keep him in play, and make him loſe ſight of the ſhip.—Permit me to aſk, Is ſalvation due to a man who does not perform thoſe conditions? If you ſay, yes; you jump, hand over head, into what you yourſelf call Antinomianiſm.—If you ſay, that "ſalvation is not due to a man, unleſs he fulfil the conditions;" it will follow, 1. That man's own performances are meritorious of ſalvation, and bring God himſelf into debt: 2. That man, as a creature of God, is not entitled to ſalvation; and that God as the creator of man, is not therefore bound to ſave the men he has created.

There is no poſſible alternative. Either God is obliged, in juſtice, to ſave mankind; or, he is not. If he be, it muſt be the works of men that lay him under the obligation. If he be not, then neither is he unjuſt in paſſing by ſome men: nay, he might, had he ſo pleaſed, have paſſed by the whole of mankind, without electing any one individual of the fallen race; and yet have continued inviolably holy, juſt, and good.

Let us purſue the argument a little farther; and deſcend to inſtances, rather more familiar: even to God's providential dealings with men in the preſent life. If eternal felicity be due to every man without exception; ſurely, temporal felicity muſt be their due likewiſe: if they have a right to the greater, their claim to the leſs can hardly be doubted. If the Omnipotent is tied and bound, on penalty of becoming unjuſt, to do all he can to make every individual happy in the next life; he muſt be equally bound to render every individual happy in this. But are all men happy? Look round the world, and and ſay yes if you can.—Is the Creator, therefore, unjuſt? none but Satan would ſuggeſt it: none but his echoes will affirm it. The Lord is a God of truth, and without iniquity: juſt and right is he. Yet is it in the power of Omnipotence to baniſh miſery from

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the univerſe. He could even have totally hindered its acceſs. But as the event demonſtrates (and what ſpeaks louder than fact?) it was not his will. He allows, and reſolved to allow (for infinite wiſdom does nothing ignorantly and undeſignedly) its entrance, progreſs, and continuance. Sift the point ever ſo cloſely, and canvaſs the argument ever ſo nicely, you will find it extremely difficult, (may I not ſay, impoſſible?) to point out the difference between permiſſion and deſign, in a being poſſeſſed (as God moſt certainly is) of unlimited wiſdom and unlimited power. I am far from affirming, that there is no difference between them: I only ſay, that it would non-plus all the ſagacity of man, ſhould we attempt clearly to ſhew, wherein the difference lies.

Is the conſtituted order of things myſterious? impenetrably ſo. Yet the myſterioufneſs of God's diſpenſations evinces, not the injuſtice of the ſovereign diſpenſer; but the ſhallowneſs of human comprehenſion, and the ſhortneſs of human ſight. Let us, then, by embracing and revering the Scripture doctrines of predeſtination and providence, give God credit for being infinitely wiſe, juſt, and good; though, for the preſent, his way is in the deep, and his paths in the great waters, and his footſteps are not known.

I ſhould imagine, that very few, even of the Arminians themſelves, will venture to deny the real inequality of providential diſtributions below: ſince, to deny that, would be to contravene the firſt principles of reaſon, and the indiſputable voice of fact and obſervation. Will the Arminians therefore pronounce the great Father of all, unjuſt, becauſe he does not make all his offspring equally rich, good, and happy? It is impoſſible to ſtave back the horrid conſequence, if he is bound (and he certainly has power) to prevent every evil, both natural and moral; which yet he does not. Sin, pain, affliction, grief, diſeaſe, and death, in twice ten thouſand forms, lay waſte mankind.

nankind. Nay, there is a whole world of apoſtate angels, who are baniſhed from God, and ſuffer without reſpite and without hope *. Yet the Deity could have put a negative upon all this. The ſame effectual grace, which preſerved the elect angels from falling, could have preſerved the reſt, and have preſented the whole choir faultleſs before the preſence of his glory with exceeding joy. It could, likewiſe, have precluded the tranſgreſſion of Adam, and all its (ſeemingly diſmal) conſequences. Or, man being fallen, the ſame converting energy, which retrieves ſome ſinners to God, is able to retrieve all. What ſhall we ſay, then, to theſe things? They can only be accounted for on the grand principle of God's abſolute ſovereignty, who doth according to his will in the armies of heaven and among the inhabitants of the earth, i. e. who is the uncontrolable diſpoſer of angels and of men; and none can ſtay his hand, or ſay unto him, what doſt thou? Dan. iv. 35. Our Lord alſo teaches us this important leſſon: even ſo, Father, for ſo it ſeemeth good in thy ſight: Matth. xi. 26.

The king of Great Britain has an unlimited right of peerage. He might, if ſuch was his pleaſure,

* "It may be obſerved," ſays a great divine, "that we can hear and read of the non-election and rejection of angels, with very little emotion of mind. The devils may be caſt down to hell, to be everlaſtingly damned, and be appointed thereto; and it gives no great concern. No hard thoughts againſt God ariſe, no charge of cruelty, injuſtice, and want of kindneſs to his creatures and offspring. But, when any thing of this kind is hinted at with reſpect to any of the apoſtate ſons of Adam, preſently there is an out-cry againſt it, and [objections upon objections] are ſuggeſted. The reaſon is becauſe the latter [viz. the non-election of ſome men] comes nearer home. It is owing to partiality to ourſelves, our nature, and our race. Whereas far greater ſeverity, if it may be ſo called, is exerciſed on fallen angels, than on fallen men. God has not ſpared one of the angels that ſinned; has provided no Saviour for them; not ſo much as given them the means of grace: while not only a Saviour is provided for fallen men, and means of grace allowed them; but thouſands, and ten thouſands, millions and millions of them are ſaved, by the abundant mercy and grace of God through Chriſt."

Dr. Gill's Body of Divinity; vol. 1. p. 315.

ennoble every family in his dominions. Will any l ſo weak and perverſe, as to charge him with tyran and injuſtice, only becauſe it is not his will, thou it is in his power, to make all his ſubjects nobl men?

But I ſhall be told, perhaps, that, "allowing G to act as a ſovereign, in his diſpoſal of earth benefits: this will not prove his acting on the ſa principle, in his diſtribution of heavenly bleſſing ſince between things temporal, and things etern the proportion will not hold." I anſwer, (1.) Thir eternal are as much at his diſpoſal, as things te poral. God is either ſovereign of all things, or nothing. His empire is undivided: and from dominion nothing is excepted. Nor, indeed, things ſpiritual and everlaſting were not his, co he be ſaid to give them to his people: which he every where in Scripture, affirmed to do. (2.) grant, that time and eternity are, in themſelves, no means, parallel, or commenſurate. Yet, if G were unjuſt, in not ordaining one man as well another to eternal happineſs; the old Conſequer (already mentioned) would follow too, viz. That muſt be proportionably unjuſt, in not ordaining men to abſolute happineſs here on earth. F miſery, though endured but for a year, or for a li time, is, in its own nature, and for the time bei as truly miſery, as it would be, if protracted ever long. The τὸ *quale* is the ſame, however the τὸ may vary. And God can no more ceaſe to be ju for a year, or for a man's life-time; than he c ceaſe to be juſt for a century, or for ever. By ſame rule that he can, and does, without any i peachment of his moral attributes, permit any c being to be miſerable for a moment; he may per that being to be miſerable for a much longer time: a ſo on, *ad infinitum:* ſince, as was obſerved but nc he can no more be unjuſt for a ſingle moment, tl he can be unjuſt for ever.

V

Will Mr. Wesley deny that there is such a thing as temporal evil, so called? he must first renounce his senses—or, admitting the existence of it, will he exempt it from the providence of God? will he say, that it happens (as Cicero affirms Milo's servants to have slain Clodius, "*neque imperante, neque sciente, neque presente Domino*"), God neither ordaining it, nor knowing it, nor being so much as present? This would be atheism. For, if any thing can come to pass, in contrariety either to God's knowledge, or his will; it must arise from a defect of wisdom, of power, or of goodness: and to suppose God deficient in these, would be tantamount to supposing, that there is no God at all.

I conclude, then, that the quantity of what is called secular evil, is considerably great; and that every man comes in for his allotted share of it, more or less, and in one kind or other *: That this, however, does not arise from defect of wisdom in God; for he could have so drawn the plan, and have so conducted its execution, as to have effectually precluded all evil whatever. Nor from defect of vigilance; for not an hair can fall from our heads, without his appointment, leave, and notice. Nor from defect of power; for all second causes are totally and constantly dependent on him, both for existence, activity, and effectuosity. Nor from defect of justice; for he is "holy in all his ways, and righteous in all his works." Yet, though all wise, all-vigilant, all-powerful, and all-just; he permits, and has for near six thousand years permitted, the reign of natural evil. Upon the same principle, might he not extend its reign to a still greater, yea, to an inconceivable length? might he not even draw it out to a never-ending duration? He might: or this blasphemous and contradictory consequence (a consequence, which I wonder Mr. Wesley never

* Hence, viz. from its universal diffusion below, it seems to have acquired the name of natural evil.

added to his others) muſt and will be indemoliſhable, that infinite juſtice has acted unjuſtly ever ſince the fall of Satan and his angels, and of Adam and his ſons.

Should it be urged, that "moral evil, or the tranſgreſſion of angels and of man, was the producing cauſe of all the natural evil to which they have been liable ever ſince;" this will be urging no more than what every Calviniſt admits. But ſtill the old difficulty (a difficulty which Arminianiſm will never ſolve while heaven and earth remain)—the old difficulty ſtill ſurvives: how came moral evil to be permitted, when it might as eaſily have been hindered, by a being of infinite goodneſs, power, and wiſdom? Natural evil is but the fruit of moral: and, had God not permitted the latter, the former could not have exiſted. "Oh, but he indued Adam with free-will." True. But did not he, whoſe underſtanding is infinite *, pre-diſcern all the conſequences of that endowment, and fore-know whither Adam's free-will would lead him, and what uſe he would make of it? And could not God have indued him with ſuch holy ſtrength of will, as would have infallibly ſecured his perſeverance in rectitude and happineſs? "Oh, but then Adam would not have been a free-agent." Indeed but he would. God himſelf is a free-agent, though his will is neceſſarily, unchangeably, and ſingly determined to good, and to good only. So are the elect angels. So are the glorified ſouls of ſaints departed. And ſo will both angels and ſaints be, when time is over. And ſo might Adam have been, had God pleaſed to have ſo created him. He might have been made invariably holy, and his agency have continued free.

God is, and cannot but be, inviolably juſt, amidſt all the ſufferings of fallen angels and fallen men, involuntary beings as they are. And, if his

* Pſalm cxlvii. 5.

juſtice

juſtice is unviolated, amidſt all they have ſuffered, and many of the latter do ſuffer (though God could have prevented the whole, both root and branch); conſequently, he will continue to be juſt, in all they are yet to ſuffer. And, if ſo, what becomes of the objection, to God's decree of preterition, drawn from the article of injuſtice?

2. "And what becomes of mercy?" This I ſhall next enquire.

Mercy is conſiderable under a two-fold view: as it is an attribute in God; and, as it is exerciſed toward men.—As an attribute in God, mercy is infinite; as all his attributes are and muſt be: becauſe they neceſſarily co-incide with his eſſence.——But mercy, conſidered in the exerciſe of it, is neither neceſſarily nor actually infinite. As God's forbearing to create more worlds than he has, is no impeachment of his omnipotence; ſo, his forbearing to ſave as many as he might, is no impeachment of his infinite mercy. I have touched this ſubject elſewhere. Let me for once quote myſelf. "Goodneſs, conſidered as it is in God, would have been juſt the ſame infinite and glorious attribute, ſuppoſing no rational beings had been created at all, or ſaved when created. To which may be added, that the goodneſs of the Deity does not ceaſe to be infinite in itſelf, only becauſe it is more extended to ſome objects than it is to others. The infinity of this perfection, as reſiding in God and coinciding with his eſſence, is ſufficiently ſecured, without ſuppoſing it to reach, indiſcriminately, to all the creatures he has made. For, was that way of reaſoning to be admitted, it would lead us too far, and prove too much: ſince, if the infinity of his goodneſs is to be eſtimated, by the number of objects, upon which it terminates; there muſt be an abſolute, proper infinity of reaſonable beings to terminate that goodneſs upon. Conſequently, it would follow, from ſuch premiſes, either, that the creation, is as truly

to enrich him, and do it not, am I the author of that man's poverty, only for reſolving to permit him, and for actually permitting him, to continue poor? Am I blameable for his poverty, becauſe I do not give him the utmoſt I am able? Similar is the caſe now in debate. Ever ſince the fall of Adam mankind are, by nature, ſpiritually poor. Was God obliged either to keep them from becoming ſo; or is he obliged to re-enrich them afterwards, with the bleſſings of grace and glory? I have proved already that God is not a debtor to his creatures. Who then, and what art thou, O man, that replieſt againſt God? Shall the thing formed ſay unto him that formed it, why haſt thou made me thus? Hath not the potter power over the clay, to make, of the ſame lump, one veſſel unto honour, and another unto diſhonour? What if God, willing to ſhew his wrath and to make his power known, endured, with much long ſuffering, the veſſels of wrath fitted to deſtruction; even that he might make known the riches of his glory on the veſſels of mercy whom he had afore prepared unto glory *?

Now, are theſe the words of Scripture, or are they not? If not, prove the forgery. If they be you cannot fight againſt reprobation, without fighting againſt God.—"Oh, but God has no right to make any veſſels unto diſhonour: no right to ſhew his wrath and make his power known. It is tyranny cruelty, injuſtice, partiality. He is bound to make every man a ſaint. He ought to make every man happy." Stop, friend. Your argument, if it hold at all, leads farther than you ſeem aware of. If God in order to prove himſelf impartial, ought to make all men veſſels unto honour; he ought to do more He ought to have made us all arch-angels, and greater ſtill, if greater can be. He ought to go even *ad ultimum ſui poſſe*, and to make us all as ho

* Rom. ix. 20—23.

nourable

nourable, glorious, and happy, as omnipotence itſelf can. Where will you be able to draw the line of limitation? Either, therefore, you muſt plunge into prophaneneſs and abſurdity, without meaſure and without end; or you muſt ſubmit to the good old doctrine of Chriſt and his apoſtles: the former of whom expreſsly aſſerts, that it is lawful for God to do what he will with his own; and the latter, with one voice, declare, that he hath mercy on whom he will have mercy, and whom he will he hardeneth.

3. Another very innocent definition (though wretchedly mutilated, according to cuſtom, in Mr. Weſley's citation) ſtands thus: Predeſtination, as it regards the reprobate, is that eternal, moſt holy, ſovereign, and immutable act of God's will, whereby he hath determined to leave ſome men to periſh in their ſins, and to be juſtly puniſhed for them *.— Againſt this, John offers a query: "Can they avoid it" [i. e. can the reprobate avoid puniſhment] "by any thing they do?" Let me alſo put a query to the queriſt: Can you prove, that any one of them ever did what he could to avoid it? If this cannot be proved, it does not follow that "the reprobate ſhall be damned do what they can."

Let us, moreover, (with all the reſpect and caution, due to a ſubject ſo awful) enquire whether it be not, according to the Scripture account, plain, poſitive matter of fact, that God hath left ſome men in their ſins, to be juſtly puniſhed for them. What is the reaſon aſſigned by the ſpirit of God, why the profligate ſons of Eli were deaf to their father's expoſtulations? They hearkened not to the voice of their father, becauſe the Lord would ſlay them (1 Sam. ii. 25). In other words, 'God had determined to leave them to periſh in their ſins, and to be juſtly puniſhed for them.' Many other inſtances might be produced from the Old Teſtament. I

* Doctr. of Abſ. Predeſt. vol. v. p. 238.

ſhall,

ſhall, however, carry my appeal to the New. And my following proofs of that propoſition ſhall be taken, not from the epiſtles, but from the goſpels *.

Thou, Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day. Matth. xi. 23. It follows from hence, that, though God knew the citizens of Sodom would have reformed their conduct, had his providence made uſe of effectual means to that end; ſtill theſe effectual means were not vouchſafed. What is this, but ſaying, that God had determined to leave thoſe criminals to periſh in their ſins, and to be juſtly puniſhed for them?—"But, if the inhabitants of Sodom and Gomorrah were left to periſh; how came the Capernaites, who enjoyed "ſuch ſuperior means of grace, to continue impenitent?" Our Lord himſelf anſwers this queſtion, V. 25—27. Thou haſt hid theſe things [the great things of converſion and ſalvation] from the wiſe and prudent; even ſo, Father, for ſo it ſeemed good in thy ſight:—No man knoweth the Father, but the Son, and he to whomſoever the Son [βουληται] may will to reveal him.

What ſhall we ſay, of the words that follow? Ye be witneſſes unto yourſelves, that ye are the children of them who killed the prophets: wherefore fill ye up the meaſure of your fathers. Matth. xxiii. 31, 32. Surely, theſe were 'left to periſh in their ſins, and to be puniſhed for them!'

Unto you it is given to know the myſtery of the kingdom of God. But, unto them that are without

* The Apoſtolic epiſtles are of equal authority with the goſpels, and were written under the unerring influence of the ſame holy ſpirit. It being, however, not unuſual, with ſome of the modern Arminians, to call upon us for proof of our doctrines from the goſpels in particular; I have ſelected two or three teſtimonies from thence: which teſtimonies, for the reaſon now alledged, are therefore claſſed by themſelves.

[i. e.

[i. e. who were not within the pale of election], all theſe things are done in parables; that, ſeeing, they may ſee, and not perceive, and, hearing, they may hear, and not underſtand: leſt at any time they ſhould be converted, and their ſins ſhould be forgiven them. Mark iv. 11, 12. St. Matthew, if poſſible, expreſſes it ſtill more ſtrongly: It is given unto you to know the myſteries of the kingdom of heaven; but to them it is not given. Matth. xi. 13.

Why do ye not underſtand my ſpeech? even becauſe ye cannot hear my word. John viii. 43.

Jeſus ſaid, for judgment I am come into this world; that they, who ſee not, might ſee; and that they who ſee, might be made blind. John ix. 39.

Ye believe not, becauſe ye are not of my ſheep, as I ſaid unto you. John x. 26.

Once more. Though he had done ſo many miracles before them, yet they believed not on him: That the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, becauſe that Eſaias ſaid again, he hath blinded their eyes, and hardened their heart; that they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted that I ſhould heal them. John xii. 37—40.

Now, I leave to the deciſion of any unprejudiced, capable man upon earth, whether it be not evident, from theſe paſſages (among a multitude of others), that 'God hath determined to leave ſome men to periſh in their ſins, and to be juſtly puniſhed for them?' In affirming which, I only gave the Scripture, as I found it. Nay, I never expreſſed my ſentiments concerning reprobation, half ſo ſtrongly as the word of God does. It follows, that I had,

4. Very ample ground for aſſerting, that there is a predeſtination of ſome particular perſons to death (2 Cor. iv. 3. 1 Pet. ii. 8. 2 Pet. ii. 12. Jude iv. Rev. xvii. 8.), which death they ſhall inevitably

ably undergo, juſtly, and on account of their ſins*. "That is," ſays my Pelagian expoſitor, "They ſhall be damned do what they can." I totally deny the explication: unleſs, by their doing what they can, he means, their committing all the evil they can. For, as it follows in the very page from whence part of the above extract was taken, ſin is the meritorious and immediate cauſe of any man's damnation: God condemns and puniſhes the non-elect, not merely as men, but as ſinners. To which I even ventured to add, that, had it pleaſed the great Governor of the univerſe to have entirely prevented ſin from having any entrance into the world; it ſhould ſeem as if God could not, conſiſtently with his own attributes, have condemned any man at all. So infinitely remote am I from either thinking or aſſerting, directly or implicitly, that "the reprobate ſhall be damned, do what they can!" The Pelagian ſhould rather have declared this to be his reſolution, 'I am determined to contradict and blaſpheme, ſay what you will.'

5. He repreſents me as affirming, in ſo many words, that "the non-elect were predeſtinated to eternal death:" for which words, he refers, by an aſteriſm, to my ſecond chapter. I call upon him to tell me, in what part of that chapter, I make uſe of thoſe words. Be they ever ſo expreſſive of my real belief, the words themſelves are his. They occur not even in the fourth chapter, which treats profeſſedly of reprobation. Will no length of years, nor infamy of detection, reſtrain this man from forgery?

If Mr. Weſley, inſtead of acknowledging his guilt, and promiſing reformation for the future; ſhould be hardened and mean enough to ſay, "Oh, but though you have not made uſe of the words, either in thoſe chapters, or in the whole book, yet the

* Doctrine of Abſol. Predeſt. vol. v. p. 240.

ſenſe

ſenſe of thoſe words is inferrible from many paſſages incurring from both." I anſwer, be it ſo: yet this conſequence ſtands, that the aſſailant, who coins words for his adverſaries, which they never ſpoke, is not an honeſt man. When propoſitions are attacked, it is not enough to give the ſuppoſed ſenſe of thoſe propoſitions. The very phraſeology, in which they are expreſſed, ſhould be cited, without variation, juſt as they came from the pen of the defendant. Words are the dreſs of thought. And an alteration of dreſs may ſo far diſguiſe the wearer, as to make him appear quite a different perſon.

But, ſuppoſing I had even ſyllabically expreſſed my opinion in thoſe very terms; ſtill, the conſequence alledged would have lagged far behind the premiſes. For the old queſtion would again have recurred, viz. Can Mr. Weſley produce a ſingle inſtance of any one man, who did all he could to be ſaved, and yet was loſt? If he can, let him tell us who that man was, where he lived, when he died, what he did, and how it came to paſs he laboured in vain. If he cannot, let him either retract his conſequences, or continue to be poſted for a ſhameleſs traducer.

6. The condemnation of the reprobate is neceſſary and inevitable. This I have both ſaid, and perſiſt to ſay. It is a poſition, which unavoidably follows even from the foreknowledge of God, putting all decrees quite out of the queſtion. Only allow, that ſome ſinners actually will be condemned in the laſt day; and that God always knew, and knows at this moment, who thoſe perſons will be; and (not Mr. Weſley's, but) my conſequence ſtands unſhaken, that the condemnation of the reprobate is neceſſary and inevitable. Should it be ſaid, that "the fore-knowledge of God has no effective influence on events;" I anſwer, that, whether it has or not (which, however, would admit of ſome debate), ſtill every event muſt and certainly will correſpond

to

to his foreknowledge of it: elſe, the divine foreknowledge would be mere gueſs, and evaporate into empty, fallible, uncertain conjecture: i. e. the knowledge of God would be inferior to the knowledge which even man, in many caſes, is poſſeſſed of. It was the conſideration of this, which induced the great Dr. South to renounce the Arminian novelties, and fall in with doctrinal Calviniſm. I wiſh it may (for his own ſake) have as good effect on little Mr. Weſley. I ſay, for his own ſake: ſince himſelf would be the principal gainer by his ſubmiſſion to grace. We ſhould acquire very little honour by the acquiſition of ſuch a proſelyte.

"Surely," cries Mr. Weſley, "I need add no more on this head." You need not: unleſs, with all your diving, you could fetch up ſomething to the purpoſe. "You ſee," continues the repetitioniſt, "that the reprobate ſhall be damned, do what they can, is the whole burden of the ſong." I have proved, and the reader has ſeen, that it makes no part of the ſong. But this I ſee, that, unleſs God give Mr. Weſley repentance to the acknowledging of the truth; the unparalleled perverſeneſs, with which he labours to blacken ſome doctrines of Chriſtianity, will be the burden of his ſoul in the hour of death and in the day of judgment.

7. That the number of the elect, and alſo of the reprobate, is ſo fixed and determinate, that neither can be augmented or diminiſhed; is affirmed in Zanchius*, and reſts on clear, poſitive, repeated teſtimonies of Holy Scripture.——I would not ſcruple to hinge the whole weight of this propoſition, likewiſe, on the certain and immutable knowledge of God. I know, ſays Chriſt, whom I have choſen (John xiii. 18.); but, was the number fluctuating and precarious, ſuſceptible of addition and diminution, Chriſt could not be ſaid to know them, but

* Doctr. of Abſ. Pred. vol. v. 246.

only

only to guess at them. Absolute certainty is the alone ground of positive knowledge. Whatever is unfixed and unsure, can at the very highest, be the basis of no more than probable supposition.

So again, I know my sheep, John x. 14. But, if their number was indeterminate, they could not be known; the sheep of to-day might degenerate into goats to-morrow; and the goats of yesterday might become sheep to day, and be goats again before night. Nay, it might so happen, that all his sheep might cease to remain such; and the great shepherd might, at the long run, not have a single sheep to know.—On the contrary, if Christ actually knows his sheep, and whom [ὡς, the very individual persons] he hath chosen; it follows, that he must also know who are not his sheep, and whom he hath not chosen. I assert, therefore, again, that, if omniscience itself knows any thing of the matter, the number of both is so fixed and determinate, that neither can be augmented or diminished. The apostle himself makes use, among others, of this very argument: the foundation [or purpose] of the Lord standeth sure, having this seal, the Lord knoweth them that are his. 2 Tim. ii. 19.

Let me recommend one or two passages more to the reader's consideration. The election hath obtained, and the rest were blinded [πωρωθησαν, were hardened]; according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. Rom. xi. 7, 8.—Being disobedient, whereunto they were also appointed. 1 Pet. ii. 8.—Whose names were not written in the Book of Life from the foundation of the world. Rev. xvii. 8.—There is no meaning in words, if it does not follow, even from these few stubborn texts, as evidently as light flows from the sun, that the number of the elect and reprobate can neither be augmented nor diminished. The very nature whether of election, or of reprobation, makes this point manifest as to both: since, could the number of the

elect

elect (for inſtance) be leſſened, the deduction would augment the number of the reprobate; for, what was taken from the one, would neceſſarily add to the other. In which caſe, it would not be true, that the election obtained, and the reſt were blinded. Nor would Solomon's aſſertion be true: I know, that whatſoever God doth, it ſhall be for ever; nothing can be put to it, nor any thing taken from it. Eccleſ. iii. 14. Now, this muſt be meant, either of God's immanent acts, in a way of decree; or, of his tranſient acts, in a way of providence. But it cannot be meant of his providential acts: for they are not always the ſame: they are not for ever. It muſt, therefore, be meant of his immanent acts, i. e. of his decrees, purpoſes, and determinations, which cannot vary, but are for ever; to which nothing can be put, or added; and from which nothing can be taken away. The counſel of the Lord ſtandeth for ever, and the thoughts of his heart to all generations, Pſal. xxxiii. 11.—He is one mind; who can turn him? and what his ſoul deſireth, even that he doth: for he performeth the thing that is appointed for me, and many ſuch things are with him. Job xxiii. 14.

8. The decrees of election and reprobation are immutable and irreverſible *. Mr. Weſley cites the ſentence, but takes care to omit touching upon (or even producing) any one of the ſeven arguments brought by Zanchy in ſupport of it. Let the Arminian refute theſe, or he will never ſucceed in his attack upon that. But he found it eaſier to ſpin a

IVth. Conſequence; namely, That, on the hypotheſis of an abſolute decree, there can be no ſuch thing as ſin: "It cannot," ſays this wonderful diſcoverer, "be a ſin in a ſpark to riſe, or in a ſtone to fall."

* Doctr. of Abſ. Pred. vol. v. 247.

If

If Mr. Weſley's illuſtration have any meaning at ll, the meaning muſt be this: "Sparks and ſtones re incapable of moral agency; therefore, men are) too. Sparks and ſtones are neither rewardable or uniſhable: *Ergò*, men are not reſponſible for the ns they commit." The Arminian might as well ave ſaid, "Sparks and ſtones have no legs: *Ergò*, ıen have none. Sparks and ſtones are not endued with ıy of the five ſenſes: *Ergò*, men can neither hear, :e, feel, taſte, nor ſmell." One would think, that ıe levity of a ſpark, and the dullneſs of a ſtone, 'ere, by a ſtrange kind of aſſociation, united in Mr. ohn Weſley, before he could dream of illuſtrating is point by ſuch an extraordinary brace of ſimiles, hich are no more related to the ſubject, than a ırf to an archangel,——"Oh, but you do not)uch the main ſtring. A ſpark riſes, and a ſtone .lls, neceſſarily. It is the neceſſity, by which they ſe and fall, that renders ſtones and ſparks incapa- le of ſinning." As if mere matter (ſuppoſing it)uld be even exempted from the laws of neceſſity) ould therefore be capable of virtue and vice!

Mr. Weſley is ſingularly unhappy in the choice of s compariſons; and as ſingularly awkward in his)plication of them. The point he wiſhes to prove, evidently this: that, "abſolute decrees, pre- ience, and providence, are inconſiſtent with hu- an free-agency; and, of courſe, that the finally icked are not juſtly puniſhable for the evil they)mmit." I have purpoſely ſtated this objection in e cleareſt and ſtrongeſt terms: leſt I ſhould even em deſirous of eluding, inſtead of anſwering.— ow, if I can evince, from the expreſs doctrine of :ripture, and from expreſs facts recorded in Scrip- re, that eventual neceſſity, or infallible certainty event, is not incompatible with ſo much free- ency in man, as may ſuffice to render him puniſh- le for breaking the law of God; the objection ill at once vaniſh into its native nothing.

1. For the doctrine of Scripture.—Woe to the world, becauſe of offences: for it muſt needs be that offences come; but woe to that man, by whom the offence cometh (Matth. xviii. 7.) ἀνάγκη ἐστι, there is a neceſſity that offences ſhould come. Then ſurely, may an Arminian ſay, "There can be no woe due to the introducers of that whoſe introduction is neceſſary!" our Lord ſays, Yes, there is. I conclude, then, that neceſſity of event does not render ſin excuſable, nor the ſinner impunible.—Again. When ye ſhall hear of wars, &c. be ye not troubled; for ſuch things muſt needs be: δεῖ γενέσθαι, they muſt come to paſs. Mark xiii. 7. And yet, though there is a muſt be for theſe events, that neceſſity does not ſuperſede either the moral or the natural volitions of the parties concerned.—So 1 Cor. xi. 19. There muſt be hereſies among you. But if this neceſſity for hereſies did not abſolutely coincide with the wills of the heretics, how could any heretics be blameable?—Once more. He [i. e. Chriſt] muſt reign, until he hath put all his enemies under his feet. 1. Cor. xv. 25. There is, therefore, a neceſſity for Chriſt's reigning: yet, I fancy, even Arminians themſelves will hardly venture to affirm that Chriſt reigns againſt his own will. Abſolute neceſſity then, is perfectly conſiſtent with willingneſs and freedom in good agency, no leſs than in bad. For it is a true maxim, *ubi voluntas, ibi libertas:* all action is ſufficiently free, wherein a perſon's will is engaged: be his will engaged ever ſo neceſſarily.

2. Next, for Scripture facts.

Joſeph's brethren acted freely, i. e. with the full bent of their wills, when they ſold him to the Midianites who carried him into Egypt. But, in truth though they ſold him to gratify their own malice and had no higher view in what they did; they undeſignedly fulfilled the decree of God. Whence Joſeph's pious and juſt remark afterwards: Be not grieved nor angry with yourſelves that ye ſold me hither

hither; for God did ſend me before you, to preſerve life. So now, it was not you that ſent me hither, but God. Gen xlv. 5, 8. As for you, ye thought evil againſt me: but God meant it for good, to bring to paſs, as it is this day, to ſave much people alive. Chap. l. 20. So the Pſalmiſt: He [i. e. God] ſent a man before them, even Joſeph, who was ſold for a ſervant. Pſalm cv. 17. It was God that ſent him, though his brethren ſold him.

Pharaoh acted freely (i. e. willingly), in his refuſal to diſmiſs the Iſraelites: or, in other words, he refuſed to ſend them away, becauſe his will was againſt their going. And yet he could will no otherwiſe than he did, Exod. vii. 3, 4.—So, when Saul went home to Gibeah, it is ſaid there went with him a band of men, whoſe hearts God had touched: i. e. whoſe wills God had effectually inclined. 1 Sam. x. 26. Yet it cannot be inferred from hence, that they did not go freely. In like manner, God is ſaid to have ſtirred up the ſpirit of Cyrus, or powerfully to have influenced his will, to iſſue an edict for the re-building of the temple. Yet this, though a neceſſary, was a free, act of that monarch. Ezra. i. 1. The effects of that edict are alſo to be noted: Then roſe up the chief of the fathers of Judah and Benjamin, and the prieſts and the levites, with all them whoſe ſpirit God * had raiſed to go up. v. 5. Will any

* The eminently pious and learned biſhop Beveridge gives a ſpiritual improvement of this paſſage, too valuable and juſt to be omitted here. Theſe are his words: "It is God, who worketh in us, both to will, and to do, of his own good pleaſure. So that, though God offer heaven to all that will accept of it, in his Holy Scripture; yet none can accept of it, but ſuch whom himſelf ſtirs up by his Holy Spirit, to endeavour after it. And thus we find it was, in Iſrael's return from Babylon to Jeruſalem. Though king Cyrus made a proclamation, that whoſoever would might go up to worſhip at the holy city; yet there was none that accepted of the offer, but thoſe whoſe ſpirit God had raiſed to go up. So here, though God doth as it were proclaim, to all the world, that whoſoever will come to Chriſt, ſhall certainly be ſaved; yet it doth not follow, that all ſhall receive ſalvation from him: becauſe it is certain, all will not come; or, rather, none can will to come;

any man ſay, that theſe did not will freely, only becauſe they willed neceſſarily?—It was from the acrimony of his own heart, that Shimei curſed David: conſequently his will was in it. And yet, the Lord had ſaid unto him, curſe David: i. e. he did it by God's own efficacious permiſſion. 2 Sam. xvi. 10. —Abſalom, and the men of Iſrael who were with him, acted with perfect freedom, and with the full exerciſe of their reaſon, when they agreed in preferring the counſel of Huſhai to that of Ahitophel: and yet, in ſo doing, their wills acted in abſolute ſubſerviency to the will and decree of God, who had appointed to defeat the good counſel of Ahitophel, to the intent that the Lord might bring evil upon Abſalom. 2 Sam. xvii. 14.—Thus alſo, God foretold, That he would turn the Aſſyrian king looſe upon Iſrael, who ſhould take them for his prey, and tread them down as mire in the ſtreet: in all which, when it came to paſs, the king of Aſſyria acted merely on principles of ambition, cruelty, and pride; and, conſequently, acted freely; propoſing no other end to himſelf, than the gratification of his own ſavage will and tyrannic diſpoſition. Whereas in reality, he was appointed of God to avenge his righteous quarrel with an hypocritical people, and to be the inſtrument, not merely of human, but chiefly of divine reſentment. Howbeit, ſays God, he meaneth not ſo, neither doth his heart think ſo: but it is in his heart to deſtroy, and to cut off nations not a few. Iſai. x. 6, 7.——Thus it is ſaid, concerning the ten kings, who ſhall hate the myſtic harlot, and deſtroy her, and burn her with fire, that God hath put into their hearts to fulfil his will, and to agree, and to give their king-

come, unleſs God enables them. I am ſure, to ſay none ſhall be ſaved, but thoſe that will of themſelves, would be ſad news for me, whoſe will is naturally ſo backward to every thing that is good. But this is my comfort; I am as certain my ſalvation is of God, as I am certain it cannot be of myſelf. It is Chriſt, who vouchſafed to die for me, who hath likewiſe promiſed to live within me. It is he that will work all my works, both for me, and in me too."—Private Thoughts, Art VIII.

dom

dom unto the beaſt, until the words of God ſhall be fulfilled. Rev. xvii. 17. Does it follow, that theſe kings muſt be ſtript of all free-agency, and ceaſe to be accountable for their actions, and commence mere machines, only becauſe God will bring their wills into ſubjection to his own?

Thanks be to God, ſays the apoſtle, who put the ſame earneſt care into the heart of Titus for you: for indeed he accepted the exhortation; but, being more forward, of his own accord he went unto you. 2 Cor. viii. 16, 17. Here it is ſaid, that God himſelf put that earneſt care into the heart of Titus, which induced him to viſit the Corinthians. And yet, Titus viſited them of his own accord, or without any ſenſible compulſion. God, therefore, may work efficaciouſly on the human will, and the will (though it neceſſarily follows that efficacious direction) remain quite unforced. This is farther evident, from the account which St. Paul gives of his own caſe, as a preacher: though I preach the goſpel, I have nothing to glory of; for neceſſity is laid upon me [αναγκη μοι επικειται], yea, woe is me, if I preach not the goſpel. 1 Cor. ix. 16. Yet he preached the goſpel freely and willingly. Neceſſity, therefore, and freedom, are very good friends, notwithſtanding all the efforts of Arminianiſm to ſet them at variance.——I have already obſerved, that the great and awful tranſaction of Chriſt's crucifixion was, from all eternity, poſitively decreed and infallibly fore-known of God: yet neither did that decree, nor that fore-knowledge, abate the guilt of thoſe who accompliſhed both: for they were, at once, neceſſary and voluntary agents. Let me, as the ſubject ſo directly falls in with the point in hand, beſtow a few moments upon it here.

The death of Jeſus Chriſt was both the moſt important event that ever came to paſs, and the moſt ſinful act (in his murderers) that ever was committed. So wonderful are the ways of God!—This great

event was predeſtinated, in all its circumſtances. It was not a matter of chance, but a matter of decree. —Thinkeſt thou that I cannot pray to my Father, and he ſhall preſently give me more than twelve legions of angels? but how then ſhall the Scriptures be fulfilled, that thus it muſt be? Matth. xxvi. 53, 54. —And he began to teach them, that the Son of man muſt ſuffer many things. Mark viii. 31.—I ſay unto you, that this that is written muſt yet be accompliſhed in me, and he was numbered with the tranſgreſſors. Luke xxii. 37.—The Son of man muſt be delivered into the hands of ſinful men, and be crucified. Luke xxiv. 7.—Concerning Judas in particular, thus ſpeaks the oracles of God; Men and brethren, this Scripture muſt needs have been fulfilled, which the Holy Ghoſt, by the mouth of David, ſpake before concerning Judas, who was guide to them that took Jeſus. Acts i. 16.—And concerning all the other accomplices in this tremendous deed, it is expreſsly declared, that they were gathered together, to do whatſoever God's hand and God's counſel προωρισεγενεσθαι, had predeſtinated to be done. Acts iv. 27, 28. Yet throughout the whole, they acted freely. The Jews delivered him to Pilate διὰ φθονον, from a principle of envy and hatred. As the prophet ſays in another caſe, They knew not the thoughts of the Lord, neither underſtood they his counſel. No thanks to them, that the decree of God was fulfilled, and the ſalvation of the Church effected, by their putting Chriſt to death. They were as free and unforced in willing his crucifixion, and in bringing it about, as if there had been no decree in the caſe. The Saviour was, indeed, delivered up to their rage, τη ωρισμενη βουλη και προγνωσει του Θεου, by the determinate decree and foreknowledge of God; and his death was, therefore, in the utmoſt ſenſe of the word, neceſſary, being inevitably pre-ordained: and yet they took and ſlew him διὰ χειρων ανομων, with lawleſs, wicked hands, Acts ii. 23. The wickedneſs they were guilty of,

of, in perpetuating this crime, was not excuſable, nor the lawleſſneſs of it mitigated, by the neceſſity of its coming to paſs: ſince they only ſought to ſatiate the rancour of their own wills, and to glut their own ſanguinary malice.

From all which, and from many other ſcriptural examples which might be given, I infer, that God's decrees, and the neceſſity of event flowing from thence, neither deſtroy the true free-agency of men, nor render the commiſſion of ſin a jot leſs heinous. They neither force the human will, nor extenuate the evil of human actions. Predeſtination, fore-knowledge, and providence, only ſecure the event and render it certainly future, in a way and manner (incomprehenſible, indeed, by us; but) perfectly conſiſtent with the nature of ſecond cauſes. The freedom of intelligent beings does by no means ſtand oppoſed to ſimple neceſſity; but only to violence and compulſive force. Thus the Son of man went κατα το ωρισμενον, according to what was decreed concerning him, and yet a woe was denounced, againſt Judas who betrayed him, Luke xxii. 22. which woe could not have been denounced, much leſs inflicted, if Judas, notwithſtanding the decree of God, had not betrayed him freely, and with the full conſent of his own depraved will. Theſe two, therefore, are, in fact, quite reconcileable: viz. Abſolute determination on the part of God; and *lubentia*, or freedom in action, on the part of man*.

Sinners

* I am far from ſtanding alone in this aſſertion. Men, the duſt from whoſe volumes I am not worthy to wipe, have intimated as much before me. "The old aſtronomers," ſays the celebrated Dr. John Edwards of Cambridge, "uſed to tell us, that the inferior orbs of heaven have, all, their proper" [i. e. their own peculiar] "motions, and yet, at the ſame time, are carried by the movement of the higheſt ſphere; the primum mobile, as they called it. Which notion, if we apply it to the preſent caſe" [i. e. to the conſiſtency of divine decrees with human freedom], "is no hypotheſis, or fiction, but a reality of the greateſt importance: for, all things and perſons, beſides a tendency which they may ſeem to have of their own, have another, impreſſed upon them by the decree, the firſt mover of all:

Sinners are as much reſponſible to God for their offences, as if God had never paſſed any decree at all.

and this over rules and controuls all: and yet, in ſuch a way, as is ſuitable to the particular nature of all agents whatſoever."

Veritas Redux, p. 28.

It may be objected, to Dr. Edwards's teſtimony, that he was a profeſſed Calviniſt: and thereof only wrote in harmony with his own favourite principle.—But what if the ſame principle be a favourite one with ſuch eminent and maſterly Anti-Calviniſts, as the preſent moſt learned biſhop of Briſtol; the late worthy dean Prideaux; and that exquiſite proficient in refined literature, Monſieur Rollin?

I begin with the firſt of this reſpectable triumvirate: to whom, for his matchleſs Diſſertation on the Prophecies, both the religious and the learned world are under the deepeſt obligations. In the courſe of that excellent work, his lordſhip thus expreſſes himſelf: "Jeremiah is ſaid to be ſet over the nations, and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build, and to plant; becauſe he was authoriſed to make known the purpoſes and decrees of God, and becauſe theſe events would follow in conſequence of his prophecies. Make the heart of this people fat, is therefore, as much as to ſay, Denounce my judgments upon this people that their heart ſhall be fat, and their ears heavy, and their eyes ſhut; leſt they ſee with their eyes, and hear with their ears, and underſtand with their hearts, and convert, and be healed." Vol. i. Diſſert. 8.—And, a few pages after, it follows: "We ſee, that the great empires, which, in their turns, ſubdued and oppreſſed the people of God, are all come to ruin; becauſe, though they executed the purpoſes of God, yet that was more than they underſtood. All they intended, was to ſatiate their own pride and ambition, their own cruelty and revenge." Ibid. p. 241.

Let us, next, hear the learned dean of Norwich; who, treating of Julius Cæſar, has this obſervable remark: "Many of his enterprizes being entered upon with great raſhneſs, this abundantly proves that he owed the ſucceſs, which he had in them, only to an overruling power of Providence on his ſide: which, having ſet him up, as a fit inſtrument for the work which he brought to paſs, carried him, through all dangers and hazards, to the full accompliſhing of it; and, after that, when there was no more for him to do, caſt him off to periſh, like a rod which is thrown into the fire when no more to be uſed. The work was God's: but, it being malice and ambition that excited him to be the inſtrument in the execution of it, he juſtly had, for the reward thereof, the deſtruction by which he fell." Connection, Part 2. B. 7. p. (mec.) 700, 701.

Rollin follows. "The omnipotence of God [is] manifeſted by the creation, preſervation, and government of the world; by the ſovereign power he exerciſes, not only over what is outward and viſible, but over the heart and mind, in turning them as he pleaſes, from one reſolution to another, according to his deſigns." Belles Lettres,

all. So that, the mock objection, drawn from "ſparks and ſtones," is totally unparallel; and, therefore, totally inconcluſive.

I mean, unparallel, as an objection; and as applied to that particular purpoſe for which Mr. Weſley introduces it. Otherwiſe, there are paſſages of Scripture, wherein even the rational creature man is, under certain circumſtances, and in certain reſpects, actually and expreſsly compared to the ſparks that fly upward (ſee Job v. 7, and Iſai. i. 31.), and to ſtones which neceſſarily deſcend downward. The holy baptiſt, without any ceremony, or ſcruple, compared ſome of his unregenerate hearers to ſtones; ſaying, God is able, even of theſe ſtones, to raiſe up

Lettres, vol. ii. p. 323. octav. 1769. "It is thus, that God, the ſole arbiter of all human events, determines, as Lord of all, the fate of empires; preſcribes the form of them, regulates their limits, marks out their duration, and makes the very paſſions and crimes of men ſubſervient to the execution of his gracious and juſt deſigns: and, by the ſecret ſprings of his admirable wiſdom, diſpoſes, at a diſtance, and without man's being ſenſible of it, the preparations for the great work to which all the reſt relate, which is the eſtabliſhment of his Church, and ſalvation of his elect." Ibid. vol. iii. p. 225.—Elſewhere, this fine writer has theſe ſolid reflections: "The kings, who gloried ſo much in their puiſſance, have nothing which approaches in the leaſt to that of Jeſus Chriſt. They do not reign over the will of man, which is real dominion.—He exerciſes his power principally on the hearts and minds of men. Nothing is done, without his order or permiſſion. Every thing is diſpoſed by his wiſdom and power. Every thing co-operates, directly or indirectly, to the accompliſhment of his deſigns. Whilſt all things are in motion, and fluctuate, upon earth; while ſtates and empires paſs away with incredible rapidity, and the human race, vainly employed in the external view of theſe things, are alſo drawn in by the ſame torrent, almoſt without perceiving it; there paſſes, in ſecret, an order and diſpoſition of things, unknown and inviſible, which, however, determine our fate to all eternity. The duration of ages has no other end, than the formation of the bodies of the elect, which augments, and tends daily towards perfection. When it ſhall receive its final accompliſhment, by the death of the laſt of the elect; Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father." Concluſion of Ancient Hiſtory, p. 297, 298. Edit. 1768. What kingdom is that, which Chriſt, as mediator, ſhall deliver up to God the Father? It is, ſays this admirable author, "The bleſſed and holy company of the elect." Belles Lettres, vol. ii. p. 304.

children

children unto Abraham: Matth. iii. 9. intimating, that nothing ſhort of divine ability, can ſavingly convert the ſoul; and that unrenewed ſinners can no more change themſelves into ſaints, than ſtones can transform themſelves into men. Nay, even the regenerate are (though with ſome diverſity of modification) exhibited under a ſimilar image: Ye, therefore, as lively ſtones, are built up, a ſpiritual houſe. 1 Pet. ii. 5. Teaching us, that although, by virtue of grace received, men are ſubſequently active and diligent in every good word and work; yet that, in their firſt reception of ſaving grace, poor free-will has no employ: but that the receivers of grace are as abſolutely paſſive, and that converſion is as totally the operation of God, as the ſevering of ſtones from their native quarry, and the erecting of them into an elegant building, are the effects of human agency. Nay, God the Father himſelf condeſcends (at leaſt, as we render the paſſage) to ſpeak of his elect people under a ſimile nearly allied to the foregoing: They ſhall be mine, ſaith the Lord of hoſts, i. e. I will publicly own them as ſuch, in that day when I make up my jewels. Mal. iii. 17. Now, unleſs I am vehemently miſtaken, jewels are but another name for precious ſtones. On the whole, Mr. Weſley's daring to hammer out, on the very anvil of Scripture, a cavil againſt the decrees of God; a cavil, partly made up of Scripture metaphors; looks ſo like a wiſh to turn the Bible's own artillery againſt itſelf, as leaves too much room to fear that it is as natural to him to pervert and gainſay, as it is for a ſpark to aſcend, a feather to float, or a ſtone to ſink.

He brings to my mind, however, an anecdote, equally inſtructive in itſelf, and pertinent to the caſe in hand. Two very eminent clergymen, who are, and have long been, diſtinguiſhed ornaments of the Church of England, were converſing together, ſome years ago, concerning predeſtination and invincible grace. One of theſe excellent perſons (who was, at

that

at time, an Arminian) ſaid to the other, in the armth of free debate, "Pray, ſir, do not make me a abſolute machine. Allow me to have a little ore power of ſelf-determination, than a ſtock or a one!" To which his learned friend replied, "Indeed, ſir, a ſtone has the advantage of you. Man's bellious heart is, by nature, and ſo far as ſpiritual ings are concerned, more untractable and unyielding, than a ſtone itſelf. I may take up a ſtone, and row it, this way or that, in what direction I pleaſe; nd it obeys the impulſe of my arm. Whereas, in e ſinner's heart, there is every ſpecies of hatred nd oppoſition to God; nor can any thing, but omipotent power, ſlay its enmity, and ſuperſede its ſiſtance." Hence, God's gracious promiſe, to new his people, runs in this remarkable ſtyle: will take away the ſtony heart out of your fleſh. zek. xxxvi. 26.

Still Mr. Weſley aſſerts, with a "poſitively" which, to be ſure, is demonſtration), that, on the heme of pre-ordination, the reprobate "can have o ſin at all." Indeed? They are quite ſinleſs, are ey? As perfect as Mr. Weſley himſelf? O excelnt reprobation! Let not Mr. John, who is ſo fiery n advocate for ſinleſs perfection, ever open his outh againſt ſuch a preterition as this! It is one f his own conſequences (a conſequence which, owever, like the reſt, remains unproved), that God's decree makes the reprobate themſelves free om ſin. What, then, muſt the elect be? And ow does it enſue, from thoſe premiſes, that the rmer ſhall periſh, "do what they can;" and the tter be ſaved, be they ever ſo wicked? —Beſides: f reprobates be ſinleſs; if they be, not merely nominal, but real perfectioniſts; nay, immutably perfect, ſo that they can have "no ſin at all;" will it ot follow, that Mr. Weſley's own perfectioniſts are eprobates? For, ſurely, if reprobates may be ſinleſs, he ſinleſs may be reprobates. Did not Mr. John's

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malice out-run his craft, when he advanced an objection ſo extremely unguarded, and ſo eaſily retortible?

But on what is the ſinleſsneſs of reprobates ſuppoſed to depend? On two aſſertions of mine: which, fairly quoted, are very unfavourable both to the conſequence and to the conſequence-drawer.

1. I have ſaid, in Zanchius*, that predeſtination (taken in its moſt comprehenſive import) may be defined, that eternal, moſt wiſe, and immutable decree of God, whereby he did, from before all time, determine and ordain to create, diſpoſe of, and direct to ſome particular end, every perſon and thing, to which he has given, or is yet to give, being: and to make the whole creation ſubſervient to, and declarative of, his own glory. Said I this of myſelf? ſays not Scripture the ſame, alſo? The Lord hath made all things for himſelf; yea, even the wicked for the day of evil. Prov. vi. 14. But do the righteous, likewiſe, fall under an unalterable decree? Yes: for it is written, being predeſtinated according to the purpoſe of him who worketh all things according to the counſel of his own will. Eph. i. 11. And, indeed, either this is true, or there is no governor of the world. Unleſs God does actually work all things according to the council of his own will, i. e. "diſpoſe of, and direct to ſome particular end, every perſon and thing to which he hath given being;" Providence is no more than an empty name. Upon the plan of Mr. Weſley's Conſequence, the wretch was not a fool, but wiſe, who ſaid in his heart, there is no God. I defy the Pelagian to ſtrike out a middle way between providence and chance. If God does not diſpoſe of every being, and of every event, ſo as to "make the whole creation ſubſervient to and declarative of his own glory;" chance, not providence, reigns. Prove but this, that chance

* Vol. v. p. 237.

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is paramount; and maintain the existence of God if you can. Why did the heathens themselves justly deem Epicurus an atheist? Not because he denied the being of God (for he asserted that); but because he denied the agency of God's universal providence. Yet predestination and providence do by no means annihilate sin. The doctrine only affirms, that through the unsearchable wisdom of the great superintending mind, even the efficacious permission of evil shall, in the end, be over-ruled to good. I cannot, moreover, but observe, how wretchedly Mr. Wesley's Consequences clash together, and destroy each other. In this very paper, he revives the old, impudent cavil, that predestination makes God the author of sin. "Whose fault was it," says he, that "Judas betrayed Christ? you plainly say, it was not his fault but God's." Without the least heat or emotion, I plainly say, Mr. Wesley lies. I never even thought, nor intimated, much less said (least of all, said plainly) that it was "God's fault, and not the fault of Judas." But, if God's decree and providence are incompatible with sin, insomuch, that the very reprobates themselves "can have no sin at all;" I should be glad to know how God's decree and providence can make him the author of sin? One or other, therefore, of these cavils must fall; they can never both be true, because they are flat contradictions. On one hand, God cannot be the author of evil, if there is no evil for him to be the author of: and, on the other hand, even upon the horrid supposition of his being the author of sin, it would necessarily follow, that sin and the decree were perfectly consistent. But the truth is, the consistency of God's decree with the voluntary nature of sin, is evident from the many Scripture examples already alledged. I have proved, by those, that absolute predestination, on the part of God, does not make sin involuntary, on the part of man. Consequently, God is not the author of moral evil. I have affirmed before,

before, and I affirm again, that God is the creator of the wicked, but not of their wickedneſs: he is the author of their being, but not the infuſer of their ſin. It is moſt certainly his will (for adorable and unſearchable reaſons) to permit ſin: but with all poſſible reverence be it ſpoken, it ſhould ſeem that he cannot, conſiſtently with the purity of his nature, the glory of his attributes, and the truth of his declarations, be himſelf the author of it. Sin, ſays the apoſtle, entered into the world by one man: meaning, by Adam. Conſequently, it was not introduced by the Deity himſelf. Though, without the permiſſion of his will, and the concurrence of his providence, its introduction had been impoſſible. Yet is he not hereby the author of ſin ſo introduced*.

2. I am charged with ſimply and nakedly affirming, that God himſelf did "predeſtinate them" [the reprobate] "to fill up the meaſure of their iniquities." Either Mr. Weſley is a very ſuperficial peruſer of the pamphlet on which he animadverts, or a very malicious and diſhoneſt one. For, is not my true meaning expreſsly declared, vol. v. p. 215? where I ſpeak thus: God not only works efficaciouſly on his elect, that they may will and do that which is well pleaſing in his ſight; but does, likewiſe, frequently and powerfully ſuffer the wicked to fill up the meaſure of their iniquities, by committing freſh

* See my Doctrine of Abſolute Predeſtination, vol. v. p. 218. Is this making God the author of ſin? Imprudence itſelf might bluſh to affirm it. "Oh, but do not you ſay, vol. v. p. 218, that God worketh all things in all men, even wickedneſs in the wicked? and that this is one branch of his omnipotence?" I anſwer, no. I do not ſay ſo. Neither does Zanchius ſay ſo. It is Luther, who ſays, 'Deum omnia operari in omnibus; etiam mala in impiis:' and the words ſtand as a quotation from him. "But why did you quote thoſe words at all?" for a very good reaſon; a reaſon, alleged in the preface to the pamphlet itſelf: viz. to ſhew, that Luther aſſerted the doctrine of predeſtination with much more warmth, and proceeded to much harſher lengths in defending it, than Calvin himſelf.

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ſins. In proof of which latter part of the paragraph, I there refer to no fewer than ſixteen paſſages of Scripture: all which are very prudently paſſed over without notice by the Pelagian methodiſt.

Can any thing be more certain, than, (1.) that God actually does work in his own people that which is well-pleaſing in his ſight (Heb. xiii. 21.)? And is it not, equally, matter of fact, (2.) that he likewiſe ſuffers the wicked to fill up the meaſure of their iniquities? Is not the very phraſeology, in which both theſe propoſitions are expreſſed, the poſitive, repeated language of God himſelf? What was the reaſon, which the Almighty condeſcended to give to Abraham, why the poſterity of the latter ſhould reſide for ſeveral ages in Egypt, prior to their ſettlement in the promiſed land? Becauſe, ſays God, the iniquity of the Amorites is not yet full. Gen. xv. 16. Divine ſovereignty had determined to permit the Canaanites to arrive at a certain meaſure of wickedneſs; nor could they be diſpoſſeſſed of their country, until that meaſure was filled up. Many centuries after, it was revealed to Daniel, that the Romans ſhould not be maſters of the Grecian empire, and thereby be at full liberty to turn their arms againſt Judea, until the tranſgreſſors are come to the full, i. e. until the ſinfulneſs of the latter was conſummated, and they fully ripe for deſtruction: Dan. viii. 23, 24. If we deſcend to the age of the Meſſiah's incarnation, we ſhall find the Son of God himſelf ſpeaking in the ſame awful terms: Fill ye up the meaſure of your fathers, was his tremendous language to the reprobate Jews, Matth. xxiii. 32. Of the ſame people, St. Paul has the ſame expreſſion, where he obſerves, that the Jews did all they could to obſtruct the miniſtry of Chriſt's faithful meſſengers: forbidding us to ſpeak to the Gentiles that they might be ſaved; to fill up their ſins always, for wrath is come upon them to the uttermoſt. 1 Theſſ. ii. 16. As long as my humble efforts in behalf of truth

truth ſpeak the ſenſe and bear the ſtamp of Scripture, I matter not, though ten thouſand Weſleys were to rave and rail.

The Arminian had ſtill one more deſperate puſh to make, in favour of his ſinking Conſequence. To this end, I am introduced as ſaying, "That God decreed the Jews to be the crucifiers of Chriſt, and Judas to betray him." How! the Jews the crucifiers of Chriſt! They were not: nor do I any where call them ſo. Every body knows, that the Romans were the murderers of the Lord of glory, though they became ſuch at Jewiſh inſtigation. I am, once more, under a neceſſity of quoting myſelf. God efficaciouſly permitted (having ſo decreed), i. e. having decreed to permit, the Jews to be in effect the crucifiers of Chriſt, and Judas to betray him *. Chriſt could not have been betrayed and crucified, had not his prodition and crucifixion been permitted. And, if permitted, that permiſſion muſt have been decreed. For, it were impiety, equivalent to atheiſm, to ſuppoſe that God permits any thing againſt his will: and the will of an all-wiſe, unchangeable being is and muſt be eternal. If any new deſign (be it a deſign of efficiency, or of permiſſion) can have place in God, God is no longer unchangeable. Nay, God would be no longer immortal: for, as the learned and judicious Mr. Polhill † obſerves, "every change is a kind of death." Whoever undergoes any alteration, dies to that he was before,

* Doctr. of Abſ. Pred. vol. v. p. 262.

† In his admirable Treatiſe on The Divine Will conſidered in its eternal Decrees and holy Execution of them. This great writer was a lay-gentleman, of conſiderable family and fortune, ſeated at Burwaſh, in Suſſex. Another Treatiſe of his, entitled, Precious Faith conſidered in its Nature, Workings and Growth; is one of the fineſt and moſt evangelical books on that important ſubject, that is to be met with in the Engliſh language. If the volume, firſt mentioned, ſpeaks to the head, and ranſacks almoſt all the ſtores of learning and genius; the latter ſpeaks no leſs to the heart, and unlocks the richeſt treaſures of experimental grace.—The author flouriſhed in the reign of Charles II.

and

and which he changes from. "In ſuch a caſe," ſays that eminent maſter in Iſrael, "muſt there not fall a change upon the very being of God himſelf? and muſt not the Deity ſuffer, and, as it were, die in this mutation? which aſtoniſhing cataſtrophes being forever to be abhorred, I conclude, that God's decrees muſt needs be immutable, as long as there is any ſtability in his eternity, infallibility in his preſcience, ſureneſs in his grace and truth, and immortality in his life or eſſence."

Mr. Weſley may poſſibly object, that the betraying and death of Chriſt might be decreed as events, without poſitively fixing on the particular inſtruments by whom thoſe events ſhould be brought about. As if God would fix the end, without any effectual regard to the means! would even a wiſe man act in this manner? Much leſs he, who is wiſdom itſelf. Judas was expreſsly pointed out as the traitor, by Chriſt himſelf: He that dippeth his hand with me in the diſh, the ſame ſhall betray me. Matth. xxvi. 23. And this unhappy perſon, though choſen to the apoſtleſhip (John vi. 70.), was never choſen to ſalvation: whence that of our Lord, I ſpeak not of you all; I know whom I have choſen; but, that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel againſt me. John xiii. 18. Nor was Judas ever endued with ſaving faith: Jeſus knew from the beginning who they were that believed not, and who ſhould betray him: and he ſaid, Therefore ſaid I unto you, that no man can come unto me (i. e. no man ſavingly believe in me), unleſs it were given unto him of my Father. John vi. 64, 65. Hence, Judas is termed the Son of Perdition; and when he died, is ſaid to have gone to his own place. Should ſuch awful paſſages as theſe, excite us to blaſpheme and reply againſt God? Should they not rather make us fall proſtrate at his footſtool, and cry, each for himſelf, in the duſt of penitential abaſement, God be mer-

ciful to me a ſinner?—The Son of Man, ſaid Incarnate Wiſdom, goeth (i. e. dieth the death of the croſs) as it was written of him, καθως γεγραπται περι αυτου, as it was decreed concerning him; but woe to that man by whom the Son of man is betrayed: it were good for that man if he had never been born. Matth. xxvi. 24.—Now, notwithſtanding the abſolute decree, and notwithſtanding Judas undeſignedly fulfilled it, had he not been, in the midſt of all, an accountable agent, a woe could not poſſibly have been denounced againſt him: much leſs ſuch a woe, as ſhould render even non-exiſtence a privilege. I infer, therefore, from Chriſt's own words, that men are, at once, ſubject to God's diſpoſal, as a predeſtinator; and amenable to his tribunal as a lawgiver.

When St. Peter declared, that Chriſt was delivered up to death by the determinate counſel and fore-knowledge of God (Acts ii. 23.), it is worthy of obſervation, that he declared this, on the very day of Pentecoſt, immediately after the miraculous deſcent of the Holy Ghoſt. The apoſtle, therefore, was under the abſolute impulſe of that bleſſed perſon. Nay, he was filled with the holy ſpirit, and ſpake as that ſpirit gave him utterance. Conſequently, in the judgment of the Holy Spirit himſelf, there is no real incompatibility between God's determinate counſel, and the wickedneſs of their hands who bring that counſel to paſs. Mr. Weſley's frequent repetitions of the ſame threadbare objections, oblige me, oftener than I could wiſh, to repeat my anſwers.

Be it ſo, then, that mortals are, at preſent, too ſhort-ſighted, entirely to comprehend, and fully to diſcern, how the efficacious purpoſes of heaven are perfectly conſiſtent with the moral reſponſibility of man. It is plain, from meridian evidence of Scripture, that they are ſo: and this ought to ſatisfy thoſe, who believe that the Scriptures are of God. Woe unto

unto him that ſtriveth with his Maker: let the potſherd ſtrive with the potſherd of the earth; but ſhall the clay ſay to him that faſhioned it, what makeſt thou? Iſai. xlv. 9. ſhall we, with Mr. Weſley, labour to quench the light we have? and fly in the face of Scripture? and give God himſelf the lie, by way of deſperate revenge for his not having made us omniſcient? Nay; but may we, with fear and trembling, adore the deep things of God, until death takes off the veil. May divine grace make us believers on earth; of what, in heaven, we truſt to be comprehenders: nor ſuffer us to be carried away with that ſtrong deluſion, that monſtrous ſyſtem of Arminianiſm, which (in open defiance of all Scripture, reaſon, and fact) repreſents God as accountable to man, under pretence of making man accountable to God.

"God determined," ſays the Pelagian, "that the reprobate ſhould live and die in their ſins, that he might afterwards damn them!" Say rather, that ſome men are permitted to live and die in their ſins, the conſequence of which is condemnation.—As to the horrid parallel, which Mr. W. labours to run, between the Moſt High God, and one of the moſt abandoned emperors that ever diſgraced the Roman diadem; I have only this to remark: 1. That the writer, who is capable of taking ſuch blaſphemous liberties with the adorable Sovereign of heaven and earth, muſt have drank deep indeed into that ſatanic ſpirit which oppoſeth and exalteth itſelf above all that is called God. 2. The whole parallel is copied almoſt verbatim, from an old book, firſt publiſhed in the reign of Charles I. A. D. 1633, by one Samuel Hoord, alias Hoard, alias Hord (for I find him bearing all theſe names in print). He was a clergyman of the Laudean faction; and, by way of cover for his apoſtacy (having been, originally, a zealous maintainer of the xxxix Articles), printed the above-mentioned treatiſe, commonly known by the

title of "God's Love to Mankind." From which treatiſe, Mr. Weſley borrowed his whole paragraph concerning God and Tiberius; but without giving it as a quotation, or dropping the leaſt hint to his readers that the compariſon was none of his own. Nothing comes amiſs to this gentleman. Not content with aſſaulting the living, he even rifles the dead: and, rather than not rifle at all, robs them of their very blaſphemies. Unleſs he goes upon the old fanatic principle, that brethren ſhould have all things in common. 3. I am ſaved from the trouble of canvaſſing Mr. Hoord's ſimile: it having been effectually done to my hands by no leſs perſons than the renowned Dr. Davenant, biſhop of Saliſbury, and that prodigy of metaphyſical learning, the ever memorable Dr. Twiſſe: who condeſcended to immortalize Hoord's name, by their candid, ſolid, and learned anſwers. For the refutation of that particular calumny againſt God, which Mr. Weſley's plagiariſm has adopted for his own, I ſhall content myſelf with referring the reader to the treatiſes of thoſe great and eminent champions of grace *. It may be worth a moment's while, however, to trace the pedigree of the impious compariſon. Bertius † (as Dr. Twiſſe obſerves) objected it, long before, to the celebrated Piſcator, by whom it was amply refuted. Hoord copied it from Bertius; and Mr. Weſley cribbed it from Hoord.

* See biſhop Davenant's Animadverſions, &c. p. 150. edit. 1641. —And Dr. Twiſſe's Riches of God's Love to the Veſſels of Mercy, p. 23, 24. edit. 1653. fol.

† This was the ſame Peter Bertius, who pronounced Arminius's Funeral Oration. (vide ipſ. Orat. Arminii Operib. præfix.); and, ſome years after, rendered his Arminianiſm complete, by openly declaring himſelf a Papiſt: ſee archbiſhop Uſher's Letters, ſubjoined to his life by Dr. Parr, let. 50. and 53. p. 82. and 85.—This Bertius had long figured it at the head of the Arminian faction, and had particularly diſtinguiſhed himſelf by a treatiſe againſt Final Perſeverance, entitled, Hymenæus Deſertor. To which latter circumſtance archbiſhop Uſher ſmartly alludes, where he obſerves (ut ſupr.), that, in commencing Roman Catholic, Bertius did verify the title of *his* own book.

I con-

I congratulate the reader on his ſight of land. We are come now to the

Vth and laſt Conſequence, viz. that, on the principle of abſolute predeſtination, there can be "no future judgment." Here, again, the Conſequence is falſe. For, abſolute predeſtination is the very thing that renders the future judgment certain: God hath appointed [ἔστησεν, hath fixed] a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained [ὥρισεν, decreed:] Acts xvii. 31.—Nay, ſays Mr. John; "It requires more pains than all the men upon earth and all the devils in hell will ever be able to take:" viz. to reconcile the doctrine of reprobation, with the doctrine of a judgment day. Be not quite ſo fiery, meek Mr. John. It might, perhaps, be for your intereſt (and it certainly would for that of "the devils in hell"), to find that reprobates cannot be judged. But feed not yourſelf with ſuch deluſive hope. I have already ſhewn, that even the moſt flagrant ſinners, ſin voluntarily, notwithſtanding the inevitable accompliſhment of God's effective and permiſſive decrees. Now, they, who ſin voluntarily, are accountable: and accountable ſinners are judicable: and, if judicable, they are puniſhable. Be content, therefore, with conjuring back the ghoſts of Peter Bertius, Samuel Hoord, Gregory Lopez, John Goodwin, and Thomas Grantham. The ſecond-hand arguments, which you ſo induſtriouſly cull from theſe and ſuch like heroes, are quite ſufficient (though not to prove your doctrines, yet) to convince us both of your zeal and your abilities, without your calling up "all the devils in hell" to augment your train. Beſides, the teſtimony of the latter would do you no good: for they were liars from the beginning. I wiſh, your own future regard to truth may give us reaſon to hope, that they have nothing to do with you, nor you with them.

God "had determined," ſays the objector, that the reprobate "ſhould continue impenitent. Their ignorance of God, and the things of God, was not wilful, but owing to the ſovereign will of God. God had abſolutely decreed, before they were born, that they ſhould live and die in unbelief. God himſelf unalterably decreed, that they ſhould not love either God or man. Their repeated iniquities and tranſgreſſions were in effect his own act and deed."—Flagrant miſrepreſentation throughout. The utmoſt our doctrine amounts to, is, that the omniſcient mind (to whom all things are, and ever were, preſent at once) conſidering the human race as fallen, was pleaſed to ordain the recovery of an innumerable multitude, and to leave the reſt unreſtored. So that, with regard to the former, mercy is glorified in their election, redemption, ſanctification, and eternal happineſs: as juſtice is in the condemnation of the latter, for their impenitence, unbelief, and diſobedience. "Oh, but could they ever repent, believe, and obey?" I am not afraid to anſwer, with the word of God, that repentance, faith, and ſanctification, are God's own gifts, which he is not bound to beſtow on any man, and might have withheld from all men. Where theſe graces are given, rectitude and happineſs follow: where they are not given, ſin and miſery continue to reign. Given they are to ſome: or none would have them. Given they are not, to all; elſe none would be without them. The regenerate work the works of God with conſent, freedom, and deſire; in conſequence of grace beſtowed: the unregenerate commit evil, with no leſs deſire, freedom, and conſent, in conſequence of that original depravation which God (for unfathomable reaſons) was pleaſed to permit, and which nothing but his own grace can effectually ſuperſede. Which grace he vouchſafes to, and withholds, from whom he pleaſes.

Neither

Neither election, on one hand, nor reprobation on the other, will be found to clash with the process of the final judgment. Not election: for Christ himself will preach election from the judgment-seat. Come ye blessed of my Father (why blessed of his Father, in particular? because election was God the Father's act), inherit the kingdom prepared for you from the foundation of the world. Matt. xxv. 34. —Nor reprobation: for God's decree of preterition (evinced by the voluntary transgressions of the persons passed by), will be solemnly appealed to, in that great and terrible day. Whosoever was not found written in the Book of Life, was cast into the lake of fire. Rev. xx. 15.

So much for Mr. Wesley and his Consequences. A few words, in my turn, concerning Calvinism and Arminianism in general; and then, for the present, *manum de tabulâ*.

It might naturally enough be expected, that a man who is so liberally lamentable in his outcries against the doctrine of predestination, and carries to such horrid length his invectives against the purposes and providence of God; should himself adopt, and be fairly able to propose, a scheme of salvation, exempt even from the appearance of that unmercifulness, which he effects to find, in the scheme of those, from whom he so violently dissents. But what if the reverse be true? What if that very Arminian doctrine, asserted by Mr. Wesley, should, on a near inspection, be fairly convicted of, not only apparent, but real unmercifulness? even of more, and greater, than malice itself can charge on the most distorted portrait of Calvinism? This I, some pages back, engaged to make good. All passion and prejudice apart, let us coolly, and candidly, address ourselves to the enquiry.

According to Mr. Wesley's own fundamental principle of universal grace; grace itself, or the saving influence of the holy spirit on the hearts of men,

does and muſt become the miniſtration of eternal death to thouſands and millions. That I do not wrong Mr. Weſley, in aſſerting this, ſhall be proved from his own words: or, rather, from the words of Mr. Robert Barclay, the celebrated quaker; from whoſe apology for that people, Mr. Weſley (without mentioning the name of his author) hath pirated a little Tractate, price 2d. and to which he hath given the title of Serious Conſiderations on Abſolute Predeſtination. In this Tractate, pirated as aforeſaid, Mr. Weſley thus expreſſes himſelf (p. 13.): "He" [i. e. God] "hath given to every man a meaſure of light and grace; which, if it is not reſiſted, will work the ſalvation of all: but, if it is, will become their condemnation." So then, there is ſuch a thing as condemning grace, or grace that eventually damns ſome unhappy perſons on whom it is (moſt kindly!) beſtowed. A very odd ſpecies of grace, indeed. It would be juſt as ſound divinity, and as ſound ſenſe, to talk of a damning ſalvation, as of damning grace. Surely, ſuch a kind of grace as this, a grace which (as Mr. Weſley himſelf acknowledges) is too often baffled and foiled by the will of man, and, of courſe, eventually conducive to ſink him deeper into everlaſting ruin, had much better not have been given, or offered, than offered or given to increaſe the condemnation of thoſe upon whom it is conferred! "Oh, but God does not give his grace with a view to increaſe their condemnation who reject it: ſo far from this, he ſeriouſly intended that it ſhall, and earneſtly deſires that it may, work them into a ſtate of ſalvation. Which it will do, if they are willing to admit it and improve it." I would only aſk you one plain queſtion. Does God know, or does he not, previous to, and at the time of, this ſuppoſed gift, or offer, whether the perſons, to whom the offer is made, will or will not reject it? Let us have no equivocation. No ſhuffling. No evaſion. No ſhifting of terms.

If

If you say, "God does not know what the event will be;" I give you up for incurable. It is less impious to deny the very existence of God, than to strip him of his omniscience, and thereby make him (as far as in you lies) such an one as yourself. By pleading divine ignorance (I shudder at the very idea), you certainly slip out of my hands: and it is the only way by which you can. But your escape costs you very dear. In flying from Calvinism, you jump into atheism.

If you say, that "God does know what the issue will be, and that he deliberately offers, or designedly implants (no matter which), his grace, to or in a person, who, he certainly knows, will augment his guilt by finally resisting the grace so offered or implanted;" —then, where, oh where, is the goodness of God? I see not the least trace of it. But I see enough of its reverse: unless love and hatred, mercy and cruelty, are terms synonymous.—To harp on the old string, and alledge that "grace is not offered that it may increase condemnation;" would be nothing to the purpose. So far is it from being able to turn the balance in your favour, that it is "lighter than the breath of a fly." If God knows, that the offered grace will be rejected; it would be mercy to forbear the offer. Prove the contrary if you are able.

As I trust there is no man, who dares, on mature consideration, to deny the all-comprehending foreknowledge, or (if you had rather have it so expressed) the omniscience, of God; I will venture to take that attribute for granted: and argue from it, as from a principle assumed. To this end, I shall put the following case.

That ever blessed Being, to whom all futurities are known from everlasting, knew (we will suppose) that a man, named Tiberius, would be born at such a time, of such parents, and live in such a place. God knew, moreover (even before this person had being), that

that he would obſtinately reſiſt and reject the influences of grace, though ſeriouſly propoſed [I argue on the Arminian principle] and tendered to his acceptance: that he would by no means admit it, or be guided by it, though God ſincerely wiſhed he would, and uſed all feaſible methods for that purpoſe. And yet, it ſeems, God actually offers grace to this man: nay, even draws him (i. e. according to the Arminian notion of divine traction, God ſolicits, propounds motives, excites, and would fain have him) to accept of it. But why this waſte of divine influence? Is it to add to iniquities already too great? and to ſeal deſtruction, already too ſure? Can God be in earneſt, in offering grace to one, who, he infallibly knows beforehand, will infallibly refuſe it, and therefore will never be the better, but much the worſe, for the offer? or can it be from a principle of loving kindneſs, that the Deity is ſuppoſed to tamper (for, tampering it is) with Tiberius, by an offer of grace, which the omniſcient offerer knows will be ineffectual? "Oh, but men are hereby made inexcuſable." Be it ſo: yet, ſurely, God can never be thought, knowingly to render a man more inexcuſable, by taking ſuch meaſures as will certainly load him with accumulated condemnation, out of mere love to that man!

Let thoſe, then, who plead for ſuch grace as this, forbear to charge the aſſerters of ſpecial and efficacious vocation, with repreſenting the Deity as unmerciful: and, for common decency's ſake, ceaſe to tax the doctrine, we plead for, with tyranny and cruelty. Might I dare to accommodate thoſe awful words to the preſent occaſion, I would ſay, to the patrons of ineffectual grace, Weep not for us, but weep for yourſelves. Level your tragical exclamations, about unmercifulneſs, at your own ſcheme, which truly and properly deſerves them. I appeal to the judgment of every capable and unprejudiced man, which ſyſtem is moſt worthy of God? the Arminian

minian one, which repreſents the Father of mercies as offering grace to them, who, he knows, will only add ſin to ſin, and make themſelves two-fold more the children of hell, by refuſing it; or, our's, which, in perfect harmony with the Scriptures, aſſerts, that grace is given to thoſe only, who, by that very grace ſo given them, are made willing to receive it, and in whom it is a well of water ſpringing up into holineſs, good works, and life everlaſting?

Juſtly does the great Calvin exclaim againſt the weakneſs and abſurdity of thoſe reaſoners, who, while they affect to be "ſuch conſcientious advocates for the [mercy and] juſtice of God, ſtumble at every ſtraw that lies in their way*:" but when they have a turn to ſerve, or an idol-opinion of their own to ſet up, "make nothing of jumping over maſſy beams," and fighting through thick and thin. For God to reſtrain the operations of grace to them who ſhall actually be ſaved, is "partiality and injuſtice." But to offer, and even to give, his grace to thoſe that will certainly reject and make an ill uſe of it, and thereby render it the means of greater condemnation; this is "mercy, goodneſs, compaſſion, and tender loving-kindneſs!" In this manner does Arminianiſm ſtrain at gnats and ſwallow camels! even by repreſenting grace itſelf as the adminiſtration of complicated ſin and accumulated ruin to millions and millions of Adam's poſterity. While honeſt Calviniſm makes grace the real adminiſtration of preſent holineſs and endleſs happineſs to all on whom it is conferred. The former turns the very goodneſs of God into eventual poiſon. The latter only affirms, that the non-elect are left in a ſtate of nature, without the addition of ineffectual grace to double the meaſure of their ſin and miſery;

* Bonos iſtos juſtitiæ Dei patronos perplexos hærere in feſtucâ, altas verò trabes ſuperare, nimis abſurdum eſt. Calv. Inſtit. l. 3. c. 23. § 7.

and

and that, with regard to the elect, whoſe millions are countleſs by man, God both intends their regeneration, and actually effects it by the omnipotence of his love. On the whole, we muſt, 1. either deny the omniſcience of God (and we may as well deny his exiſtence outright); or, 2. make grace itſelf the deſigned miniſtration of death to unnumbered myriads of men; or, 3. acknowledge, with Scripture, that God is the ſovereign diſpenſer of his own grace; that this grace is divinely effectual; and, conſequently, that God hath mercy on whom he will have mercy.

I have often wondered, how ſo many good people, who would ſtart at Arianiſm, can ſo glibly ſwallow, and ſo eaſily digeſt, Arminianiſm. "Oh, but Mr. John has told us that Arminians are not Arians." True: all Arminians are *not*; though very many of them are. Moſt Arians, however, are Arminians, though ſome Arminians are not Arians. Arianiſm robs two of the divine perſons. Arminianiſm robs all the three. If Arianiſm robs the Son and Spirit, of their proper deity; Arminianiſm robs the Father of his ſovereignty, decrees, and providence: the Son, of his efficacy as a Saviour: and the Spirit, of his efficacy as a ſanctifier. An Arian repreſents the Son and Spirit as dependents on God the Father; an Arminian repreſents God the Father as dependent on the wills of men for the accompliſhment of his deſires, God the Son as dependent on the wills of men for the ſucceſs of his mediation, and God the Spirit as dependent on the wills of men for the ſucceſs of his agency.

Arianiſm and Arminianiſm, like water and ice, have a natural tendency to produce each other. Nor was it without reaſon, that a very able* advocate for the doctrine of the Trinity, traces, in the preface to his excellent work on that ſubject, both the

* The preſent learned, worthy and venerable Mr. Sloſs, of Nottingham.

Arianiſm

Arianiſm and the Deiſm of the age, to Arminianiſm, as the grand ſource of both. The reader, I am perſuaded, will not only excuſe, but approve, my laying before him a ſhort extract from that maſterly preface. Which I the rather do, as it may be a means of acquainting ſome with a certain truth they do not ſeem aware of: viz. that the trite, common-place objection to predeſtination, drawn from the plauſible topics of partiality, unmercifulneſs, and injuſtice, does, if admitted at all, conclude as ſtrongly againſt the whole Chriſtian revelation, as againſt the doctrines of grace in particular.

The argument by which ſome men "are induced to deny the doctrine of election, will, with equal force, conclude with the Deiſts againſt all revealed religion: and, according to their [i. e. the Arminian] way of reaſoning, it is impoſſible that the Scriptures of the Old and New Teſtament can be a revelation from God: becauſe, it is not made to all mankind. If it be eſſential to the goodneſs and equity of the divine nature, for God to have an equal regard to all his creatures; and if he is ſo tied up, by thoſe perfections, that he cannot, in his ſovereignty and free grace, beſtow peculiar and diſtinguiſhing favours on thoſe upon whom he pleaſes to fix his love; then he muſt either not make any revelation at all, or elſe that revelation muſt be made to every individual of the human race. But ſince it is plain, that the method of ſalvation, revealed in the Scriptures, is not made known to every individual [of mankind]; it would follow, by neceſſary conſequence, [from the above principle], that the Scripture cannot be a revelation from God: becauſe his perfections, as is ſuppoſed, would oblige him to make thoſe Scriptures equally known to all men.—Thoſe, therefore, who deny the doctrine of election, upon this principle, that it is inconſiſtent with that goodneſs, equity, and juſtice, which are eſſential to the divine nature, whereby he regards equally all his creatures;

creatures; are obliged, upon the ſame principle, to deny that the Scriptures are a divine revelation. If election be denied, becauſe it makes a difference among thoſe who [are ſuppoſed to] have an equal claim to the divine favour; it muſt be no leſs inconſiſtent with the goodneſs and juſtice of God, to make any ſuch revelation to any part of mankind, whereby their condition is made better than others of the human race to whom that revelation is not made known. Which [way of reaſoning, in either caſe] throws the greateſt reflection on the whole conduct of Divine Providence, in all thoſe inſtances of it, whereby the condition of any of God's reaſonable creatures is made better than the ſtate of others; and cuts off, entirely, the ſovereignty of the Supreme Being, by which he diſpenſes his favours to his creatures at pleaſure, without treſpaſſing on the equity and righteouſneſs of his nature; ſince none of them have any claim to the leaſt favour, above another, by any thing in themſelves, which they are poſſeſſed of independently of him who alone maketh any to differ. Since, then, the ſame arguments, made uſe of, by ſome Proteſtants, againſt the doctrine of the free grace of God in the eternal election of a part of the apoſtate race of Adam, hold, with equal force, againſt all divine revelation, and conſequently, againſt all Chriſtianity; they would do well to conſider, how far they may have contributed to the prevailing deiſm of this preſent time, by furniſhing the adverſaries of divine revelation (who know very well how to improve any advantage againſt the truth) with arguments againſt Chriſtianity in general." Thus far this calm and judicious reaſoner.

As Arminianiſm fails in its attempts to magnify the divine mercy; ſo is it equally deficient in its pretences to promote human ſanctity. Election enſures holineſs to a very great part of mankind: whereas, precarious grace, deriving all its efficacy from the caprice of free-will, could not enſure holi-

neſs

neſs to any one individual of the whole ſpecies. "Oh, but ſome people, preſuming upon election, neglect ſanctification." This is much eaſier ſaid, than proved. Admitting it, however, to be a poſſible caſe: ſhall we mend the matter a ſingle jot, by going over to Arminianiſm? Let us examine: "The goodneſs of God is unlimitted in its exerciſe; and Chriſt died to atone for all the ſins of all mankind: moreover, every man is endued, either by nature or grace, with ſuch liberty of will, as to turn to God, if it be not his own fault." Surely, theſe doctrines (I will not ſay, neceſſarily, but) naturally carry a very gentle aſpect on neglect of morals. They are, to ſay the very leaſt, liable to vaſt abuſe. "Oh, but if the doctrines are abuſed, it is owing, not to the doctrines, but to men of corrupt minds." It may be ſo. And will not the ſame remark hold equally true of the oppoſite doctrines? It will hold ſtill truer. For, no man, according to our ſyſtem, has a right to look upon himſelf as elected, until ſanctifying grace has converted him to faith and good works. Conſequently, the doctrine of election is not ſo liable even to ſpeculative abuſe, as the doctrine which aſſerts that "God loves every man alike, and that Chriſt died for all the ſins of all mankind." I ſpeak it without the leaſt intention either to grieve or offend any: but it is too true, that ſeveral remarkable tranſactions have very lately happened in the Arminian world (I mean in that part of it, which is ſuppoſed to be more holy than the reſt), which tranſactions too plainly proved, notwithſtanding many truly conſcientious people are Arminians, that Arminianiſm and good works are by no means ſo nearly related as ſome folks imagine. Indeed, the farther we extend our obſervation, the more we muſt be convinced of this. Arminianiſm was never more rampant in England, ſince the reformation, than at preſent. And I appeal to every man, whether virtue is not as much on the decline. Like alternate buckets, the one riſes, as the other falls.

Suppoſe

Suppoſe we carry back our inveſtigation, from the preſent century, to the laſt? In the laſt century, Arminianiſm was confined to much narrower bounds, and lay in much fewer hands, than now. Yet, where it did obtain, its influence on morals too often reſembled the agency of a blaſt on the bloſſom. Even the candid Mr. Hickman mentions an inſtance of it. "This," ſays that excellent writer, "was the refuge and κρησφυγετον of that grand propagator of Arminianiſm, Mr. Thomſon. When he was in a fit of intemperance, if any one reminded him of the wrath of God threatened againſt ſuch courſes, he would anſwer, I am a child of the devil to-day; but I have free-will; and to-morrow I will make myſelf a child of God*."

"Oh, but if we hold free-will, we do not hold final perſeverance. It is perſeverance that throws open the flood-gates of licentiouſneſs." How can that be? It is neither licentious, nor abſurd, to ſuppoſe, 1. that the truly righteous are the peculiar care of God. And, 2. that, being his peculiar care, they are kept by his power through faith unto ſalvation (1 Pet. i. 3, 4, 5.): ſo kept, as to be preſerved fruitful in every good word and work. Now, if to perſevere in every good word and work be the turnpike road to licentiouſneſs; then, I grant that the doctrine of perſeverance is a licentious doctrine. When holineſs and ſin are one and the ſame thing; then, and not until then, will continuance in the former open a door to the latter.—But why do I detain my reader and myſelf, in waſting arguments on Mr. Weſley? The man who did not bluſh to call even the exemplary Mr. Hervey an Antinomian, may well be ſuppoſed to hurl the name, indiſcriminately, at the head of every one who ſays, with St. Paul, By grace ye are ſaved through faith, and that not of yourſelves; it is the gift of God: not of

* Hickman's Animadv. on Heylin, p. 91, and 227.

works,

works, leſt any man ſhould boaſt. For we are his workmanſhip, created in Chriſt Jeſus unto good works; which God hath before ordained that we ſhould walk in them. Eph. ii. 8, 9, 10.

Let us now hear the ſum of the whole matter. All things are of God: 2 Cor. v. 18. He is the efficacious ordainer of good: he is the wiſe and voluntary permitter of evil. There is no good, of which he is not the author: there is no evil, of which he is not the permitter. Conſequently, it is a firſt principle of the Bible, and of ſound reaſon, that "whatever is, is right:" or will anſwer ſome great end (an end, at preſent, unknown) in its relation to the whole, and at the final reſult of things. I muſt, even as a rational being, and much more as a Chriſtian, repeat, and continue to inſiſt upon, that celebrated maxim (under certain modifications); notwithſtanding the controverſial duſt it has raiſed among the Arminians of Mr. Weſley's predicament, and among ſome ſmall divines elſewhere. Nor will I ever give up that maxim, until I can ſee the conduct of Divine Providence fairly vindicated without its help.—You may ſay, perhaps, with a late great and good man, that "the diſpoſals of Providence are undoubtedly right." Allowed. But is there any thing, in which Providence has no concern? If there be, tell us what that thing is. If there be not, then it unavoidably follows, that "whatever is, is right," in ſome reſpect or other. Even Grotius himſelf found it abſolutely neceſſary to grant this*: elſe, as that learned man plainly ſaw, he muſt have left a very dangerous breach in the fortifications of Chriſtianity.

It was even right, that Mr. Weſley ſhould be permitted to charge me with blaſphemies I abhor, with poſitions I never wrote, and with conſequences which my principles cannot produce. "Then why

* Quæ verò permittuntur ſcelera, non carent interim ſut fructu. De Vitat. l. i. ſ. 19.

do you wrap his knuckles for ſo doing?" Becauſe, even upon my own maxim, it was no leſs right that his knuckles ſhould be wrapped. Zeno, the founder of the Stoïcs, one day thraſhed his ſervant for pilfering. The fellow, knowing his maſter was a fataliſt, thought to bring himſelf off by alledging that he was "deſtined to ſteal, and therefore ought not to be beat for it."—"You are deſtined to ſteal, are you?" anſwered the philoſopher; "then you are no leſs deſtined to be thraſhed for it;" and laid on ſome hearty blows extraordinary †.

The motive of the agent is very diſtinguiſhable from the eventual tendency of the act. A man, who means ill, deſerves chaſtiſement, even though the ill he means be made (by ſuperior direction) conducive to ultimate good. Should it be objected, that, according to the above maxim, "there can be no ſuch thing as ill meaning;" I deny the conſequence. Let us weigh the terms of the maxim itſelf. "Whatever is, is right." Whatever is. Not what has merely an inviſible, ideal exiſtence, in the mind of the agent: but whatever has a perceptible, outward exiſtence, in the courſe and train of things. A being poſſeſſed of infinite knowledge, to diſcern all conſequences; of infinite power, to prevent what he pleaſes; and of infinite goodneſs, to will the beſt; cannot, conſiſtently with thoſe perfections, be ſuppoſed to permit any event, without ſome wiſe and juſt view. Of theſe views, we are, by no means, competent judges. In a ſtate of ſuperior exiſtence, we ſhall, I doubt not, ſee the propriety and fitneſs of divine conduct. Here, we know but in part; and, in many inſtances, we know nothing at all.—Hereafter we ſhall know, even as we are known. What I do, thou knoweſt not now; but thou ſhalt know hereafter. Wiſdom itſelf never ſuggeſted a more certain truth, than that, with which the fol-

† See Stanley's Lives of the Philoſ. p. 296. Fol.

lowing

loving words preſent us: Behold in this thou art not juſt: I will anſwer thee, that God is greater than man. Why doſt thou ſtrive againſt him? For he giveth not account of any of his matters. Job xxxiii. 12, 13.

"It is very reaſonable to believe," ſays Mr. Addiſon, "that part of the pleaſure, which happy minds ſhall enjoy in a future ſtate, will ariſe from an enlarged contemplation of the divine wiſdom in the government of the world, and in a diſcovery of the ſecret and amazing ſteps of Providence, from the beginning to the end of time. In our preſent condition, which is a middle ſtate, our minds are, as it were, chequered with truth and falſehood; and, as our faculties are narrow, and our views imperfect, it is impoſſible but our curioſity muſt meet with many repulſes.

"*Viſu carentem magna pars veri latet.*

"We are not, at preſent, in a proper ſituation to judge of the counſels by which Providence acts: ſince but little arrives at our knowledge, and even that little we diſcern imperfectly. Since Providence, therefore, in its œconomy, regards the whole ſyſtem of time and things together; we cannot diſcover the beautiful connections between incidents which lie widely ſeparated in time; and, by loſing ſo many links of the chain, our reaſonings become broken and imperfect. Thus, thoſe parts in the moral world, which have not an abſolute, may yet have a relative beauty, in reſpect of ſome other parts concealed from us, but open to his eye, before whom paſt, preſent, and to come, are ſet together in one point of view. And thoſe events, the permiſſion of which ſeems now to accuſe his goodneſs; may, in the conſummation of things, both magnify his goodneſs and exalt his wiſdom. And this is enough [at leaſt, it ought to be enough] to check our preſumption; ſince it is in vain to apply our meaſures of regularity, to mat-

ters of which we know neither the antecedents nor the conſequents, the beginning nor the end." Spectator, vol. iii. No. 237.

There is, therefore, what Calvin very juſtly calls, a learned ignorance *: for it is real wiſdom in man, to acquieſce, with the moſt abſolute and implicit confidence, in the decrees and diſpenſations of that God, "whoſe never failing providence," as our Church expreſſes it, "ordereth all things both in heaven and earth."

I ſhall cloſe the ſubject, with the following paſſages: which, though taken from the Apocrypha Book, are pregnant with juſt reaſoning, and ſpeak the language of piety and ſenſe. Let Mr. Weſley liſten; and learn, for the time to come, not to aſperſe the decrees he cannot comprehend.

Thy heart hath gone too far in this world: and thinkeſt thou to comprehend the way of the Moſt High?—And I ſaid unto him, yea, Lord.—And he anſwered me, and ſaid, I am ſent to ſhew thee three

*, Eorum enim, quæ ſcire nec datur, nec fas eſt, docta eſt ignorantia: ſcientiæ appetentia, inſaniæ ſpecies. Calv. Inſt. L. [illegible]. C. 23. § 8.

This paſſage of Calvin's ſeems to have given Grotius the firſt hint of that fine epigram, which he entitles, Erudita Ignorantia: and which, as it is both exquiſitely beautiful in itſelf, and ſo cloſely connected with the ſubject in hand, I here ſubjoin.

Qui curioſus poſtulat totum ſuæ
Patere menti, ferre qui non ſufficit
Mediocritatis conſcientiam ſuæ;
Index iniquus, æſtimator eſt malus
Suique, naturæque. Nam rerum parens,
Libanda tantùm quæ venit mortalibus,
Nos ſcire pauca, multa mirari, jubet.
His primus error auctor eſt pejoribus.
Nam qui fateri nil poteſt incognitum,
Falſo neceſſe eſt placet ignorantiam;
Umbraſque inanes captet inter nubila
Imaginoſæ adulter Ixion Deæ.
Magis quieſcet animus, errabit minùs,
Contentus eruditione parabili:
Nec quæret illam, ſiqua quærentem fugit.
Neſcire quædam magna pars ſapientiæ eſt.
Vide Grotii Poemat. p. 235.—Lugd. 1639.

way[illegible] s,

s, and to ſet three ſimilitudes before thee: where-
thou canſt declare me one, I will ſhew thee alſo
way thou deſireſt to ſee, and I will ſhew thee
a whence the wicked heart cometh.—And I ſaid,
on, my Lord.—Then ſaid he unto me, go thy
: weigh me the weight of the fire; or meaſure
the blaſt of the wind; or call me again the day
is paſt.—Then anſwered I, What man is able
o that?—And he ſaid unto me, If I ſhould aſk
how many great dwellings are in the midſt of
ſea, how many ſprings are in the beginning of
deep, or how many ſprings are above the firma-
t, or which are the out-goings of paradiſe: per-
nture thou wouldſt ſay unto me, I never went
n into the deep, nor into hell, neither did I ever
b up into heaven. Nevertheleſs, now have I
d thee but only of the fire, and wind, and of the
where through thou haſt paſt, and of things from
h thou canſt not be ſeparated, and yet canſt
give me no anſwer of them. Thine own things,
ſuch as are grown up with thee, canſt thou not
v? How ſhould thy veſſel then be able to com-
end the way of the Higheſt? And, the world
g now outwardly corrupted, to underſtand the
ıption that is evident in my ſight? The more
ſearcheſt, the more thou ſhalt marvel. For
grain of evil ſeed hath been ſown in the heart of
n from the beginning: and how much ungod-
s hath it brought up unto this time! and how
h ſhall it yet bring forth, until the time of
hing come! Ponder now by thyſelf, how great
of wickedneſs the grain of evil ſeed hath brought
. And, when the ears ſhall be cut down, which
vithout number, how great a floor ſhall they
—Then I anſwered and ſaid, How and when ſhall
: things come to paſs?—And wherefore are our
s few and evil?—And he anſwered, Do not thou
n above the Moſt Higheſt: for thy haſte is vain,
thou haſt much exceeded. Did not the ſouls

Ho of the righteous aſk queſtion of theſe things, in their chambers, ſaying, How long ſhall I hope on this faſhion? When cometh the fruit of the floor of our reward? And to theſe things, Uriel the archangel gave them anſwer, and ſaid, Even when the number of ſeeds is fulfilled in you: for he hath weighed the world in a balance. By meaſure he hath meaſured the times; and by number he hath numbered the times: and he doth not move nor ſtir them, until the ſaid meaſure be fulfilled. 2 Eſdr. iv.

Does God's ſeeming ſeverity, to the non-elect, ſtumble us? It is enough for us to know, that infinite wiſdom cannot err, and that infinite goodneſs does all things well. Thou art ſore troubled in mind for Iſrael's ſake: loveſt thou that people better than he that made them?—And I ſaid, No, Lord; but of very grief have I ſpoken: for my reins pain me every hour, while I labour to comprehend the way of the Moſt High, and to ſeek out part of his judgment.—And he ſaid unto me, Thou canſt not. Number me the things, that are not yet come; gather me together the drops, that are ſcattered abroad; make the flowers green again that are withered; open me the places that are cloſed, and bring forth the winds that are ſhut up in them; ſhew me the image of a voice: and then will I declare unto thee the thing that thou laboureſt to know.—And I ſaid, O Lord, that beareſt rule, who may know theſe things, but he that hath not his dwelling with men? As for me, I am unwiſe: how am I then to ſpeak of theſe things, whereof thou aſkeſt me?—Then ſaid he unto me, Like as thou canſt do none of theſe things that I have ſpoken of; even ſo canſt thou not find out [on one hand] my judgment [toward the reprobate]; nor, in the end, the love which I bear unto my people [on the other]. 2 Eſdr. v.—For thou comeſt far ſhort [of the implicit duty thou oweſt to me], that thou ſhouldſt be able to love a creature more than I. Chap. viii. 47.

One word, to Mr. Weſley himſelf, and I have done. Time, ſir, (I am informed) has already whitened your locks: and the hour muſt ſhortly come, which will tranſmit you to the tribunal of that God, on whoſe ſovereignty, a great part of your life has been one continued aſſault. At that bar, I too muſt hold up my hand. Omniſcience only can tell, which of us ſhall firſt appear before the Judge of all. I ſhortly may. You ſhortly muſt. The part, you have been permitted to act in the religious world, will ſooner or later, ſit heavy on your mind. "Mixed in the warm converſe of life, we think with men: on a death-bed, with God *." Depend upon it, a period will arrive, when the Father's electing mercy, and the Meſſiah's adorable righteouſneſs, will appear, in your eyes, even in your's, to be the only ſafe anchorage for a dying ſinner. I mean, unleſs you are actually given over to final obduration. Which, I truſt, you are not; and to which, I moſt ardently beſeech God you never may.

You have told us, *totidem verbis*, that "Men's believing is the cauſe of their juſtification †:" that "our obeying Chriſt is the cauſe of his giving us eternal life:" and that "our obedience to Chriſt is the cauſe of his becoming the author of eternal ſalvation to us." You have affirmed, ſpeaking of God, that it can never "conſiſt with his unerring wiſdom, to think that I am innocent, to judge that I am righteous, becauſe another is ſo. He can no more, in this manner, confound me with Chriſt, than with David or Abraham ‡." Such doctrine may paſs well enough, while life and health laſt: but it will leave us comfortleſs, hopeleſs, ruined, in that hour, when heart and fleſh fail. Woe be to you, to me, and to all the race of Adam, if the righteouſneſs of

* Dr. Young's Centaur not fab.

† See Mr. Weſley's Scripture Doctr. of Predeſtin. p. 7, 8.

‡ See a Sermon, concerning Juſtification, in one of Mr. Weſley's three firſt volumes of Sermons.

Christ will not then stand us in any more stead, than the righteousness of David or Abraham! was that really to be the case, how could Mr. Wesley, in particular, hope for justification at the hands of that God, whom he has impiously compared to "Tiberius" and "the Grand Turk?"

May your name, sir, after all that you have done, be found at last in that Book of Life, against which you have so daringly exclaimed! May your person be interested in that only perfect righteousness, on which you have so unhappily trampled! And, as an evidence of your part in both, may your future conduct display the spirit and breathe the language of these excellent lines:

> "Let not this weak, unknowing hand
> Presume thy bolts to throw,
> And deal damnation round the land
> On each I judge, thy foe.
> If I am right, thy grace impart
> Still in the right to stay;
> If I am wrong, O teach my heart
> To find that better way *."

Be this your supplication. And may your supplication be heard.

* Pope's Universal Prayer.

AN

OLD FOX

TARRED AND FEATHERED.

OCCASIONED BY WHAT IS CALLED

MR. JOHN WESLEY'S

CALM ADDRESS TO OUR AMERICAN COLONIES.

" In politics I dabble too,
" Brave Jack of all Trades I!"

Cæciliane, FUR ex.

ADVERTISEMENT.

THE following ſheet does not enter, ſeriouſly and argumentatively, into the merits of either ſide of the diſpute now depending between England and America. This has, already, been done, by others; and, probably, will be, by more. The intention of theſe pages is, 1. To ſhew Mr. Weſley's honeſty, as a Plagiariſt: and, 2. To raiſe a little ſkin, by giving the Fox a gentle flogging, as a turn-coat.

SECTION. I.

" Another Face of Things was ſeen,
" And I became a Tory."

WHEREUNTO ſhall I liken Mr. John Weſley? and with what ſhall I compare him?

I will liken him unto a low and puny tadpole in divinity, which proudly ſeeks to diſembowel an high and mighty whale in politics.

For it came to paſs, ſome months ſince, that Dr. Samuel Johnſon ſet forth an eighteen-penny pamphlet, entitled, Taxation no Tyranny.

And, ſome days ago, a methodiſt weather-cock ſaluted the public with a two-penny paper (extracted by whole paragraphs together from the aforeſaid doctor), ycleped, A calm Addreſs to our American Colonies. The occaſion whereof was this:

There dwelleth, about 99 miles, one furlong, and thirteen inches, from a place called the Foundery, in Moorfields (next door to a noted mad-houſe), a prieſt, named, Vulpoſo.

This prieſt is a perfect man, and an upright: hating forgery, adultery, and covetouſneſs.

Now, he happened to buy Dr. Johnſon's pamphlet abovementioned: and, upon reading thereof, he thus muſed within himſelf.

" This tract, called, Taxation no Tyranny, coſt me one ſhilling and ſix-pence.

" What a man buys and pays for, is certainly his own.

" Therefore, this tract is no longer its author's, but mine.

" Conſequently, I ſhall do no evil, if I gut the ſubſtance of it, and republiſh it under my own name.

" There

"There is an old Greek proverb, which ſaith, γνῶθι καιρόν, know thy opportunity, and ſeize it. There is alſo a Latin poet, who ſaith, *malè dum recitas incipit eſſe tuum.*

"No tenſe like the preſent. Doctor Johnſon has been, for ſeveral weeks, abſent from the kingdom, on a tour to Paris. Therefore, it is now or never. Like a mouſe that has robbed a pantry, I will venture forth, with my ſtolen morſel, while the cat's out of the way.

"Now, it is not that I care for government, any more than Judas cared for the poor: but I have long wiſhed to be taken notice of, at court; and this pilfering may procure me ſome preferment in the Church.

"I once * begged and prayed a foreign vagrant (who ſtiled himſelf Eraſmus, biſhop of Arcadia) to give me epiſcopal conſecration, that I might be a biſhop at large, and have it in my power to ordain my ragged regiment of lay-preachers.

"Notwithſtanding, though I gave the man many fair ſpeeches, he would not hearken to my voice.

"But who knows, whether, in the borrowed † plumes of Dr. Johnſon, I may not, per chance, obtain a penſion, if not ſlip into an Engliſh cathedral;

* See ſome account of this curious tranſaction, in Mr. Toplady's Letter to Mr. John Weſley.

† Æſop relates, that a certain vain jack-daw picked up all the peacock's feathers he could meet with, and ſtuck them among his own; in hope, that the elegant ſpoils might paſs for the native productions of his back. The cheat was ſoon diſcovered: and the enraged birds not only ſtripped him of his artifical decoration, but made him feel the vengeance of their bills beſide.

On this fable, Dr. Croxall very properly remarks, that for a man "to be barely pleaſed with appearing above what he really is, may juſtly render him contemptible in the eyes of his equals. But if, to enable him to do this with a better grace, he has feathered his neſt with his neighbour's goods; he hath nothing to expect, when found out, but to be ſtript of his plunder, and uſed like a ——— into the bargain."

or

or (at leaſt) be appointed to the firſt American biſhoprick?

"Alas, alas! a ſudden thrill goes through me, and my cogitations are perplexed within me! for, before I can be made a * biſhop, my infamous plagiariſm may be found out.

"However, worſt come to worſt, what if it be? It is not the firſt time that my old foxſhip has been ſtarted, and my impoſitions have been detected.

"Many writers have luſtily plundered the works of other men: but I am reſolved to out-plunder, and to out blunder, them all."

SECTION. II.

AND it came to paſs, while the prieſt thus communed with his own heart, that a very aged man, in black cloathing, rendered himſelf viſible, and ſaid:

"Fear not, my ſon, to do the thing which thy ſoul luſteth after:

"For much riches, and renown, and comfort, ſhall it add unto thee.

* In the Addreſs to the Colonies, Mr. Weſley expreſſes himſelf thus: "I gain nothing, either by the Government, or by the Americans; and probably never ſhall." P. 12. Is not this ſomething like hanging out a ſign-poſt to invite cuſtom? or, ſi mavis, putting up a bill importing lodgings to let? or, ſetting himſelf up to auction, ſaying, "The party, whether Miniſterial or American, that bids moſt for me, ſhall have me?" At leaſt, is there not, in the above declaration, a loop-hole of reſerve? a back-door to creep out at?—Not to notice, that, in affirming he "gains nothing by the Government," he is very ungrateful, and advances a known untruth. He "gains" protection, at leaſt, and toleration, from "Government;" and inſtead of calling this, much; has he the face, to call it "Nothing?" I ſhould be glad to know, what his gratitude would term ſomething?—Moreover, time was, when Mr. Weſley gained, even from American bounty and civility. Has he forgot his reſidence at Savanna, and ſome certain incidents therewith connected?

"Nothing

"Nothing venture, nothing have. Snatch the precious moment. Diſtil the doctor's pamphlet. And when thou haſt extracted the ſubſtance thereof, cork it up, for ſale, in two-penny phials.

"Yet a little while, and revolving winds will waft the doctor back to his native ſhore.

"Imitate, therefore, certain worthy ſons of mine (vulgarly called, houſebreakers), who are never better pleaſed, than with committing an unmoleſted burglary, when a family is from home."

And therewith the black veteran gave the prieſt a tweak by the elbow: who, ſhaking his locks, and taking his quill in hand, entered immediately on this buſineſs of diſtillation.

How faithfully, how dexterouſly, how judiciouſly, and how * plentifully, he executed the taſk, will appear from the following Synopſis: wherein the very words of Dr. Johnſon are given, on one ſide; and the very words of the Foundery prieſt, on the other.

Doctor JOHNSON.	WESLEY.
1. "An Engliſh colony is a number of perſons, to whom the king grants a charter, permitting them to ſettle in ſome diſtant country."	1. "An Engliſh colony is a number of perſons, to whom the king grants a charter, permitting them to ſettle in ſome far country."
[Tax. no Tyr. p. 25.[	[Ad. to the Am. Col. p. 3.]

* It may be alledged, that, in Mr. Weſley's plentiful cribbings and carvings from Doctor Johnſon, he has rather borrowed, than ſtolen, the Doctor's paragraphs. To which I anſwer: that, if he has borrowed them, he is one of thoſe, concerning whom David obſerves, the ungodly borroweth, and payeth not again. For Mr. Weſley is ſo far from acknowledging himſelf a debtor to Dr. Johnſon, that he never, ſo much as once, from the beginning of his two-penny Tract to the end, mentioned the Doctor's name, or made any reference to the Doctor's pamphlet; though that pamphlet is the very hole of the pit, from which Mr. Weſley has dug and fetched up his own.

2. "And	2. "As

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11. "The buſineſs of the public muſt be done by delegation. The choice of delegates is made by a ſelect number. And thoſe, who are not electors, ſtand idle and helpleſs ſpectators." P. 43, 44.

12. "Of electors, the hap is but little better. ——Where the numbers approach to equality, almoſt half muſt be governed, not only without, but againſt their choice." P. 34.

13. "How any man can have conſented to inſtitutions eſtabliſhed in diſtant ages, it will be difficult to explain.—The conſent of individuals is merely paſſive.—As all are born the ſubjects of ſome ſtate or other, we may be ſaid to have been all born conſenting to ſome ſyſtem of government. Other conſent, than this, the condition of civil life does not allow." Ib.

14. "The Americans are telling one another, ——that they are entitled to life, liberty, and property; and that they have never ceded, to any ſovereign

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11. "All public buſineſs muſt be done by delegation. The delegates are choſen by a ſelect number. And thoſe that are not electors,—ſtand by, idle and helpleſs ſpectators." P. 5, 6.

12. "The caſe of electors themſelves is little better. When they are near equally divided, almoſt half of them muſt be governed, not only without, but even againſt, their own conſent." P. 6.

13. "How has any man conſented to thoſe laws, which were made before he was born? Our conſent to theſe—is purely paſſive. And, in every place, as all men are born the ſubjects of ſome ſtate or other, ſo they are born, paſſively, as it were, conſenting to the laws of that ſtate. Other than this kind of conſent, the condition of civil life does not allow." Ibid.

14. "But you ſay, you are entitled to life, liberty, and property, by nature: and that you have never ceded, to any ſovereign power, the right to

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reign power what-
, a right to diſpoſe
ither, without their
ent." P. 35.

5. "While they ſpeak
ne naked ſons of na-
, they claim but what
imed by other men."
Ibid.

6. "Their next re-
ion declares, that
ancestors, who firſt
ed the colonies, were,
ne time of their emi-
ion from the mother
ntry, entitled to all
rights, liberties, and
unities, of free and
ral-born ſubjects
in the realm of Eng-
. This likewiſe is
." P. 36.

7. "But, when this is
ted, their boaſt of
inal rights is at an
They are no longer
a ſtate of nature.—
ſe lords of them-
s—theſe demi-gods
independence, ſink
n to coloniſts, go-
ed by a charter."
Ibid.

8. "If their anceſtors
ſubjects, they ac-
wledged a ſovereign.
hey had a right to
liſh privileges, they
were

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to diſpoſe of theſe, with-
out your conſent."
Ibid.

15. "While you ſpeak as the naked ſons of nature, this is certainly true." P. 7.

16. "But you preſently declare, our anceſtors, at the time they ſettled theſe colonies, were entitled to all the rights of natural-born ſubjects, within the realm of England. This likewiſe is true." Ibid.

17. "But, when this is granted, the boaſt of original rights is at an end. You are no longer in a ſtate of nature, but ſink down to coloniſts governed by a charter."
Ibid.

18. "If your anceſtors were ſubjects, they acknowledged a ſovereign. If they had a right to Engliſh privileges, they were

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were accountable to Engliſh laws; and——had ceded to the king and parliament——the power of diſpoſing, without their conſent, of their lives, liberties, and properties." P. 37.

19. "It is required of them, to prove, that the parliament ever ceded to them a diſpenſation from that obedience, which they owe as natural-born ſubjects; or any degree of independence and immunity not enjoyed by other Engliſhmen." Ibid.

20. "They ſay, that, by ſuch emigration, they by no means forfeited any of thoſe rights: that they were, and their deſcendants now are, entitled to the exerciſe and enjoyment of all ſuch of them, as their local and other circumſtances enable them to exerciſe and enjoy." Ibid.

21. "That they who form a ſettlement by a lawful charter, having committed no crime, forfeit no privileges; will be readily confeſſed. But what

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were accountable to Engliſh laws; and had ceded to the king and parliament the power of diſpoſing, without their conſent, of both their lives, liberties, and properties." Ibid.

19. "Did the parliament cede to them a diſpenſation from the obedience, which they owe as natural ſubjects? or any degree of independence, not enjoyed by other Engliſhmen?" Ibid.

20. "They did not indeed, as you obſerve, by emigration, forfeit any of thoſe privileges; but they were, and their deſcendants now are, entitled to all ſuch as their circumſtances enable them to enjoy." P. 7, 8.

21. "That they, who form a colony by a lawful charter, forfeit no privileges thereby, is certain. But what they do not forfeit by any judicial

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what they do not forfeit by any judicial ſentence, they may loſe by natural effects." P. 38.

22. "He, who goes voluntarily to America, cannot complain of loſing what he leaves in Europe. He, perhaps, had a right to vote for a knight or burgeſs. By croſſing the Atlantic, he has * not nullified his right; for he has made its exertion no longer poſſible. He has reduced himſelf, from a voter, to one of the innumerable multitude that have no vote."

Ibid.

23. "As the Engliſh coloniſts are not repreſented in the Britiſh parliament, they are entitled to a free power of legiſlation. They inherit, they ſay, from their anceſtors, the right which their anceſtors profeſſed, of enjoying all the privileges of Engliſhmen. That

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cial ſentence, they may loſe by natural effects." P. 8.

22. "When a man voluntarily comes into America, he may loſe what he had in Europe. Perhaps, he had a right to vote for a knight or burgeſs. By croſſing the ſea, he did not forfeit this right; but it is plain he has made the exerciſe of it no longer poſſible. He has reduced himſelf, from a voter, to one of the innumerable multitude that have no votes."

Ibid.

23. "As the colonies are not repreſented in the Britiſh parliament, they are entitled to a free power of legiſlation. For they inherit all the right, which their anceſtors had, of enjoying all the privileges of Engliſhmen.—They do inherit all the privileges, which their

* The word not, here ſeems to have crept in, through a miſtake of the printer. The drift of the doctor's arguing is, to prove, that emigration does nullify thoſe rights which the emigrant previouſly enjoyed in his own country. Mr. Weſley, however, ſwallows the pamphlet by wholeſale, errors and all, rough and ſmooth as it runs; juſt as a man takes his wife, for better for worſe.

they anceſtors

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they inherit the right of their anceſtors, is allowed; but they can inherit no more." P. 39, 40.

24. "Their anceſtors left a country, where the repreſentatives of the people were elected by men particularly qualified, and where thoſe, who wanted qualifications, or who did not uſe them, were bound by the deciſions of men whom they had not deputed." P. 40, 41.

25. "The coloniſts are the deſcendants of men, who either had no votes in elections; or who voluntarily reſigned them, for ſomething, in their opinion, of more eſtimation. They have, therefore, exactly what their anceſtors left them; not a vote in making laws, or in conſtituting legiſlators; but the happineſs of being protected by law, and the duty of obeying it." P. 41.

26. "What their anceſtors did not carry with them, neither they nor their deſcendants have ſince acquired. They have not, by abandoning their part in one legiſla-

ture,

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anceſtors had; but they can inherit no more." Ibid.

24. "Their anceſtors left a country, where the repreſentatives of the people were elected by men particularly qualified, and where thoſe, who wanted that qualification, were bound by the deciſions of men whom they had not deputed." P. 8, 9.

25. "You are the deſcendants of men, who either had no votes, or reſigned them by emigration. You have, therefore, exactly what your anceſtors left you; not a vote in making laws, nor in chuſing legiſlators; but the happineſs of being protected by laws, and the duty of obeying them." P. 9.

26. "What your anceſtors did not bring with them, neither they nor their deſcendants have acquired. They have not, by abandoning their right in one legiſlature,

acquired

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ture, obtained the power of conſtituting another; any more than the multitudes, who are now debarred from voting, have a right to erect a ſeparate parliament for themſelves." P. 41, 42.

27. "His majeſty's colonies are entitled to all the privileges and immunities granted and confirmed to them by royal charters, or ſecured to them by their ſeveral codes of provincial laws. The firſt clauſe will be readily admitted. To all the privileges, which a charter can convey, they are by a royal charter evidently entitled. The ſecond clauſe is of greater difficulty." P. 42, 43.

28. "Provincial laws may grant to certain individuals of the province, the enjoyment of gainful, or an immunity from onerous offices. But no province can confer provincial privileges on itſelf." P. 43.

29. "They may have a right to all which the king has given them: but

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acquired a right to conſtitute another, any more than the multitudes in England, who have no vote, have a right to erect a parliament for themſelves." Ibid.

27. "However, the colonies have a right to all the privileges granted them by royal charters, or ſecured to them by provincial laws. The firſt clauſe is allowed: they have certainly a right to all the privileges granted them by the royal charters. But, as to the ſecond, there is a doubt." P. 9, 10.

28. "Provincial laws may grant privileges to individuals of the province; but, ſurely, no province can confer provincial privileges on itſelf." P. 10.

29. "They have a right to all which the king has given them; but

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but it is a conceit of the other hemiſphere, that men have a right to all which they have given to themſelves." Ibid.	but not to all which they have given themſelves." Ibid.
30. "A corporation can no more extend its own immunities than a man can, by his own choice, aſſume dignities or titles." Ibid.	30. "A corporation can no more aſſume to itſelf, privileges which it had not before; than a man can, by his own act and deed, aſſume titles or dignities." Ibid.
31. "The legiſlature of a colony is only the veſtry of a larger pariſh, which may lay a ceſs on the inhabitants, but muſt modify its particular regulations, by the general law; and, whatever may be its internal expences, is ſtill liable to taxes laid by ſuperior authority." P. 44.	31. "The legiſlature of a colony may be compared to the veſtry of a large pariſh, which may lay a ceſs on its inhabitants, but ſtill regulated by the law; and, whatever be its internal expences, is ſtill liable to taxes laid by ſuperior authority." Ibid.

THUS, gentle reader, it appears, that the Foundery waſp has made very free with the Johnſonian hive. No fewer than thirty-one borrowed paragraphs, in the courſe of only ten pages! In fact, there are more of theſe pilfered goods ſtowed in the narrow compaſs of thoſe five leaves. But the adduced ſpecimens may ſuffice to convince thee, with what an unſparing hand the maſter of arts has fleeced the doctor of laws.

But are doctor Johnſon's arguments and phraſeology therefore the legitimate property of John Weſley, becauſe the latter puffs them off as his own? By no means. We might as well affirm, that Mr. Weſley's

Weſley's body natural is therefore the lawful property of a leech, becauſe the latter may have thought fit to pay its compliments to the veins of the former.

SECTION III.

IT is not the intention of this tract, to canvaſs the merits of Dr. Johnſon's reaſoning; but merely, to ſhew, that the beſt part of what Mr. Weſley, moſt impudently, and moſt untruly, calls, his own Addreſs to the Americans; is, both as to matter and expreſſion, a bundle of Lilliputian ſhafts, picked and ſtolen out of Dr. Johnſon's pin-cuſhion.

If Mr. Weſley had the leaſt ſpark of ſhame remaining, the ſimple detection of ſuch enormous literary theft would be more terrible to his feelings, than an Engliſh pumping, or an American tarring and feathering.

I can ſay, in earneſt, what this unbluſhing prieſt lately declared concerning himſelf, viz. "I am no politician; politics lie quite out of my province *." It is not for me to enter deeply, much leſs with acrimony, into thoſe public conteſts, which now carry ſo formidable an aſpect on the beſt intereſts of the Engliſh empire. My department and inclination lead me ardently to pray, in humble and pacific obſcurity, for the ſafety and proſperity of my nation, church, and king. But the intereſted, the inconſiſtent, the ſhameleſs conduct of Mr. Weſley, com-

* Weſley's Free Thoughts on the State of Public Affairs, p. 3. printed in 1770.—This gentleman laments (ibid. p. 4.), that "every cobler, tinker, porter, and hackney-coachman," can dabble in politics. And yet the lamenter himſelf actually employs coblers, &c. to preach what he calls the goſpel.

pels me to put the two following queries to his conſcience, if any thing like conſcience has fallen to his ſhare.

I. Did you not, within this twelvemonth, openly declare in the pulpit, at Briſtol, that, in your opinion, and to uſe your own canting words, "America is the favourite land of the Lord?" Adding, "Woe be to that man, either in England or out of it, that dares to lift up a finger againſt America!" I only aſk, how does this (be it right or wrong) comport with the tenor of that ſound, which you now echo from Dr. Johnſon's drum?

II. Did you not, in the year 1770, thus expreſs yourſelf (whether juſtly, or improperly, I have no deſign to enquire)? "I do not defend the meaſures which have been taken, with regard to America. I doubt, whether any man can defend them, either on the foot of law, equity, or prudence*." Probably, the weathercock is not, even yet, completely ruſted. It may ſtill vary with the wind. To what point of the compaſs will it veer next? Certainly not to a new one; for it has, again and again, turned to all the thirty-two. Go on, ſir, to prove all things: but, be ſure that you do not forfeit your charter, and ſully the glory of your paſt eccentricities, by holding faſt any thing that is good. Keep up to your old character:

"Stiff in opinion, moſtly in the wrong,
"Be every thing by ſtarts, and nothing long."

The fly is now perched, with much ſolemnity, on Dr. Johnſon's wheel. But who can tell, what a moment may bring forth? The quondam † admirer of

* Theſe are Mr. Weſley's very words, in his Free Thoughts on the State, &c. p. 11.

† See Mr. Weſley's tract, already referred to; viz. Free Thoughts, &c. p. 4.

Junius

Junius may, poſſibly, in the twinkling of an eye, commence the panegyriſt of an Engliſh Cromwell, or of a Scotch Macbeth.

This is the Mr. Weſley, who, not long ago, had the modeſty to tell the world that his principles have been the ſame, "for eight and twenty years." Inſtead of principles, in the plural; he ſhould have ſaid, principle, in the ſingular. For, I grant, there is a principle, by which he has uniformly abode; viz. to change and ſhift about, like the minute-hand of a clock. Nor does he bid fair, ever to ſtand at a point, till all the vital weights are quite run down, and the pendulum ceaſes to play.

Little more than two centuries ago, a famous temporiſing prieſt, who had turned with every tide; who was an half Proteſtant in the cloſe of Henry VIII's reign, an whole Proteſtant in the reign of Edward VI. a good Catholic in the reign of Mary, and a Proteſtant again in the reign of Elizabeth; returned the following anſwer to a friend, who charged him with religious and political unſteadineſs, and with having either no conſcience at all, or at leaſt a very convenient conſcience, made of ſtretching leather, equally capable of ſhrinking and dilating, as whim or intereſt might require.

"You are much miſtaken," ſaid the pious divine: "I am by no means that changeable perſon, you take me for. No man in the world was ever more ſteady to his principle, or acted a more conſiſtent part. When I was firſt preſented to the vicarage of Bray, I reſolved to hold it as long as I breathed. And I have acted accordingly. Vicar of Bray I was. Vicar of Bray I am. And vicar of Bray I will be, to the end of the chapter."

By way of winding up the whole matter, I will take my preſent leave of Mr. Weſley, with ſubmitting to the reader a very notable ſpecimen of father John's wretched, but (in him) not aſtoniſhing, inconſiſtency.

"Your

"Your anceſtors had ceded, to the king and parliament, the power of diſpoſing, without their conſent, of both their lives, liberties, and properties."

Weſley's Calm Addreſs to the Americans, p. 7.

"No man can diſpoſe of another's life, but by his own conſent. I add, no, nor with his conſent. For no man has a right to diſpoſe of his own life. Now, it is an indiſputable truth, *nihil dat quod non habet:* none gives what he has not. It plainly follows, that no man can give, to another, a right, which he never had himſelf, viz. the power of the ſword, any ſuch power as implies a right to take away life."

Weſley's Thoughts on the Origin of Power, P. 11. printed A. D. 1772.

How delightfully do thoſe two oppoſite paragraphs co-aleſce and hang together! But what are contradictions, to John Weſley? I congratulate adminiſtration, on their acquiſition of ſo wiſe, ſo knowing, ſo honeſt, ſo uniform, ſo diſ-intereſted, ſo ſteady and ſo reſpectable a politician. A politician, who, in ſome companies, affirms, that his ſudden approbation of government meaſures was occaſioned by his peruſal of Dr. Johnſon's 'Taxation no Tyranny:' and, without a bluſh, avers, in other companies, that his ſaid political converſion was brought about by virtue of a long converſation with two members of parliament. Pity it is, that great truth-tellers, like great wits, ſhould be ſo famous for ſhort memories!

LONDON, Oct. 19, 1775.

POSTSCRIPT.

POSTSCRIPT.

Should Dr. Johnſon's echo be aſked to preach a charity ſermon, larded with tory politics, in Bethnal Green Church; we ſhall have the title of a good old ſong realized afreſh: and the charity girls may ſqueak a ſtanza, to the tune of, The blind Beggar of Bethnal Green.

PARTICULARS

PARTICULARS

OF

POPE JOAN.

IT has been confidently aſſerted, by ſome modern members of the Romiſh communion, that the ſtory, concerning pope Joan, is a mere fiction, invented by Proteſtants to blacken the infallible Church. In oppoſition to which inſinuation, I here inſert the following extract, copied, *verbatim*, by my own hand, from that ſcarce and curious old book, entitled, The Nuremburgh Chronicle: which was printed at Nuremburgh, in the year of our Lord 1493; in a Popiſh city, by Popiſh printers, and compiled by Popiſh hands, no leſs than four and twenty years before the firſt dawn of the Reformation which Luther afterwards began.

The reader will find the following ſuccinct hiſtory of this famous female pope in the above work, p. 169, b.

" *Johannes Anglicus (et ut ferunt), ex mogunciaco ortus, malis artibus pontificatum adeptus; mentitus enim ſexum, cùm femina eſſet. Adoleſcens admodùm, Athenas cum viro docto amatore proficiſcitur: ibique, præceptores bonarum artium audiendo, tantum profecit, ut, Romam veniens, paucos admodùm etiam in ſacris literis pares haberet, nedum ſuperiores. Legendo autem & diſputando doctè & acutè, tantum benevolentiæ & auctoritatis ſibi comparavit, ut, mortuo Leone, in ejus locum (ut Martinus ait), omnium conſenſu, pontifex crearetur. Verùm poſtea à familiari compreſſa, cùm aliquandiu occultè ventrem tuliſſet; tandem, cùm ad Lateranenſem baſilicam proficiſceretur, intra theatrum (quod Coloſeum vocant) a Neronis colloſo & ſanctum Clementem, doloribus circumventa, peperit. Eoque loci mortua, pontificatús ſui anno ſecundo, menſe uno, diebus quatuor,*

quatuor, ſine ullo honore ſepelitur. Sunt qui hæc duo ſcribant: pontificem ipſum, quum ad Lateranenſem baſilicam proficiſcitur, deteſtandi facinoris cauſâ, & viam illam conſultò declinare; &, ejuſdem vitandi erroris cauſa, dum primò in ſede Petri collocatur, ad eam rem perforata, genitalia ab ultimo diacono obtrectari."

Tranſlation of the above.

" John of Engliſh deſcent, but ſaid to have been born at Mentz, obtained the Popedom by ſiniſter arts: for, ſhe palmed herſelf upon the world as a man, when, in reality, ſhe was a woman. In her youth, ſhe accompanied a learned lover of her's, to Athens: and there, by attending the lectures of the beſt literary profeſſors, ſhe made ſo great a progreſs in erudition, that, on her arrival in Rome, ſhe had few equals, and no ſuperiors, in all kinds of theological knowledge. By her learned lectures, and by her maſterly diſputations, ſhe acquired ſo much eſteem and authority, that, on the death of Leo, ſhe was, by univerſal conſent (as Martinus affirms), created pope.

" Some time after her elevation to the pontifical dignity, ſhe became criminally familiar with one of her domeſtics; and pregnancy was the conſequence. She took care, by every precaution, to conceal this circumſtance, as long as poſſible: until, at laſt, as ſhe was walking [in public proceſſion] to the Lateran Church [in Rome], ſhe was ſuddenly ſeized with labour-pains, and brought forth her infant, in that part of the ſtreet which lies between the Theatre and the Church of St. Clement. She died on the ſpot; having held the Popedom two years, one month, and four days.

" Some writers affirm, that, to this very day, whenever the pope walks in proceſſion to the Lateran Church, he conſtantly goes thither by another way, to avoid reviving the memory of the above-mentioned deteſtable event; and that, in order to pre-

vent

vent a ſimilar impoſition" [i. e. in order that the infallible Church may not again miſtake the ſex of her popes], " the new-elected Pontiff is properly examined, by the junior deacon, at the time of his holineſs's firſt enthronement in St. Peter's chair; the ſeat whereof is perforated for that purpoſe."

Thus far the Nuremburgh Chronicle. To which I add the following indiſputable particulars.

1. This ſaid Mrs. Joan (who called herſelf John VIII.) was ſucceſſor, in the popedom, to Leo IV. who died, A. D. 855. and ſhe herſelf was ſucceeded by Benedict III.

2. Not only do many grave Roman Catholic hiſtorians aſſert the fact; but the fact itſelf has alſo exerciſed the wits of more than a few ingenious poets of that communion. Witneſs the following epigrammatic verſe:

Papa pater patrum peperit papiſſa papellum.

Not to mention thoſe lines of Mantuan, who was himſelf a Carmelite friar, and who repreſents pope Joan and her lover hanging in the ante-chamber of hell:

Hic pendebat adhuc, ſexum mentita virilem,
Fœmina, cui triplici Phrygiam diademate mitram
Suſpendebat apex; et pontificalis adulter.

3. The ſtatue of this ſhe-pope remained, in the cathedral church of Sienna, ſo low down, as until about the year 1677: when it was demoliſhed, in order to ſtifle all memory of an incident ſo diſaſterous and diſhonourable to the holy ſee.

The reader ſhould be apprized, that a wooden print, repreſenting the ſaid lady and her child, was inſerted originally, and ſtill remains, in the Nuremburgh Chronicle above-mentioned.

Was not at leaſt this pope the whore of Babylon?

CONTEM-

A

CONTEMPLATION on SNOW.

" *Haſt thou entered into the Treaſures of Snow?*

JOB xxxviii. 22.

THE whole world of nature, no leſs than thoſe of grace and of glory, is under the abſolute dominion and the never ceaſing direction of God. Every wind that blows, is of his breathing; and every drop, whether fluid or condenſed, that falls from the ſky, is of his ſending. At this very time, muſt the adoring nations confeſs, that he giveth ſnow like wool; and he ſcattereth the hoar froſt, like aſhes; he caſteth forth his ice, like morſels: who can ſtand before his cold? Pſalm cxlvii. 16, 17.— He ſaith to the ſnow, Be thou on the earth; likewiſe to the ſmall rain, and to the great rain of his ſtrength. Job xxxvii. 6.

Let the ſame queſtion be put to my readers, which ſpeaking Omnipotence once put to Job (chap. xxxviii. 22). " Haſt thou entered into the treaſures of the ſnow?" Haſt thou conſidered its nature, its properties, and its uſes?

Dew, miſt, rain, ſnow, hail, and clouds, are no more than coalitions of watery vapours, which have been partly forced towards the ſurface of our terraqueous globe, by the latent fires with which its bowels are fraught; and partly drawn up from it, by the inſinuating, attractive agency of the ſun. The humid particles, thus exhaled, naturally aſcend; as being, in their uncombined ſtate, lighter than the ſurrounding air: and perſiſt to ſoar, until they arrive at a region of the atmoſphere, where their flight is ſtopt by other preceding vapours, already exhaled and condenſed into clouds. Thus arreſted and detained,

tained, they unite (like co-aleſcing ſphærules of quickſilver, or like the contacting globules of water in a containing veſſel) into floating maſſes; and remain in a ſtate of literal ſuſpence and fluctuation, until, by accumulated compreſſion, and by their own collected weight, they become ſpecifically heavier than the ſuſtaining air, and fall in larger or ſmaller drops to the earth and ocean from whence they ſprung.—Striking repreſentation of man, in his beſt eſtate of mortal excellence! Are you rich, or exalted, or proſperous, or gay? remember, that you are under as abſolute obligation to Providence for theſe glittering diſtinctions, as a riſing vapour is indebted, for its tranſitory elevation, to the action of the ſolar beams. And, vapour like, you too muſt fall, after having hovered your few deſtined moments: for, duſt thou art, and unto duſt ſhalt thou return. An inſpired pen has both ſtarted and reſolved the queſtion; What is your life? It is even a vapour that appeareth for a little time, and then vaniſheth away. James iv. 14. If ſo,

> "Why all this toil, for triumphs of an hour?
> What though we wade in wealth, or ſoar in fame?
> Earth's higheſt glory ends in, 'Here he lies!'
> And 'duſt to duſt,' concludes her nobleſt ſong."

Be wiſe, therefore, to ſlip the cable of your affections from the world's evanid ſhore. Supplicate the Holy Spirit to make you rich towards God. And, under the ſweet breezes of his gracious influence, ſet ſail in good earneſt for the kingdom of heaven.

When the watery treaſures of the ſky deſcend to their native earth, more like reſpectful viſitants, than like rude invaders, i. e. in moderate quantities, and with not too impetuous force, we call them, ſhowers. When they greatly exceed in thoſe two particulars, we give them the hoſtile name of ſtorms.—Thus the human paſſions, if rectified and regulated by ſupernatural grace, are inſtruments of happineſs,

happineſs, and productive of the moſt beneficial effects. But, if unreſtrained by Providence, and unrefined by the Holy Ghoſt, they operate like the deadly Egyptian tempeſt, which ſmote both man and beaſt, and deſtroyed every herb, and brake all the trees of the field. Exod. ix. 25.

While the middle regions of the air are impregnated with froſt, the falling drops catch cold (if the expreſſion may be allowed), and are congealed, in the courſe of their deſcent. Hail, and ſnow, are but other names for different modifications of frozen rain. Hail is, rain conſolidated into an hard and heavy maſs. Snow is a multitude of ſmall, hooked icicles, which, interfering with each other in their fall, become mutually entangled and interlinked: and cohere in delicate but irregular flakes, of very light, becauſe of very expanſive and ſuperficial texture.—If ſnow is no more than particles of water, congealed in their paſſage to the earth, it affords but too juſt an emblem of our affections, when, inſtead of aſpiring to God in Chriſt, they ſubſide and gravitate towards a periſhable world. Under ſuch ſpiritual declenſion, our comforts are chilled, and our graces benumbed: until a freſh riſing of the ſun of righteouſneſs upon our ſouls diſſolves the moral froſt, and again warms us into the meltings of penitential love. His beams ſtrike upon the rock, and then the waters flow.

REFLECTIONS

ON A

THUNDER STORM.

WHEN the lightening flaſhes and when the thunder rolls, do we, as it were, hear the Almighty ſpeak in the one, and ſee a glimpſe of his tremendous glory in the other! If, when the clouds pour out water, when the air thunders, and the arrows of his lightening are ſent abroad, it is natural for the guilty to tremble, for the juſt to pray, and for all to look up to him whoſe voice is thus mighty in operation; where will the ungodly, where will the unbeliever, where will the habitual ſinner appear, when the Lord himſelf deſcends from heaven with a ſhout, a ſhout that ſhall unbar the gates of death, recall the ſcattered duſt of all mankind, and wake that duſt to life?

May we ever liſten to the Almighty when he ſpeaks in thunder, or looks in lightening, and call to mind that awful period when the final trump ſhall ſummon us to the bar! may every ſuch ſeaſon, be improved to this beneficial purpoſe! And though thunder and other effects are under God, owing to natural cauſes, and may be accounted for on natural principles; yet let us remember, that natural cauſes are cauſed by the God of nature, and that the effects which they produce, are in truth the effects of his all active, all governing providence. And this is the glorious God that maketh the thunder. Such a view of things will render the moſt obvious events leſſons of the higheſt inſtruction, and means of ſpiritual improvement. Thus conſidered, thunder teaches, and lightening holds the lamp to knowledge: nature becomes

comes ſubſervient to grace, and the laws of the material ſyſtem direct to heaven. And ſhould we not aſpire to the friendſhip of that Being, whoſe voice ſhakes the earth, and whoſe eyes are as a flame of fire? Should we not approach his footſtool, humbled in the duſt of repentance, and truſting in the propitiation of him, who huſhed the infinitely more dreadful thunder of divine reſentment, and, in his own blood, quenched the lightening of vindictive wrath? Poſſeſſed of intereſt in his availing merit, and conformed, as far as human infirmity will permit, to his bleſſed example, we need fear nothing. Though the earth was removed, and the hills carried into the midſt of the ſea; though the waters thereof ſhould rage and ſwell, and the mountains ſhake at the tempeſt of the ſame; yet, ſafely anchored on the rock of redeeming merit, and lodged in the arms of God's everlaſting love, we ſhould be equally free both from danger and from dread. Let the inferior thunders grate upon the ear; let ſublunary lightenings flaſh terror on the eye, ſo we are enabled to take ſhelter beneath the hiding place of a Redeemer's righteouſneſs, and his ſpirit, in gentleſt accents, whiſpers comfort to the heart. Happy they, who thus dwell beneath the defence of the Moſt High, who abide under the ſhadow of the Almighty, and to whom his faithfulneſs and truth are a ſhield and buckler!

THOUGHTS

ON

PERSEVERANCE.

MANY of God's dear people are frequently afraid, that, on account of their own weakneſs, and the power of their ſpiritual enemies, they ſhall at length make ſhipwreck of faith, and totally fall away. Yet perhaps none ſtand more ſure and ſafe than thoſe, who think they cannot ſtand at all: for "Happy is the man who feareth always," Prov. xxviii. 14. Happy the ſoul that is poſſeſſed of that holy fear, which drives him to the Lord, keeps him vile in his own eyes, and cauſeth him to be ever dependent upon the word and promiſe of a faithful God, and makes him rejoice with trembling, and tremble with hope.

But we are aſſured from the oracles of unerring truth, "that the righteous ſhould hold on his way; and he that hath clean hands," he (whoſe actions are pure, in conſequence of his heart being purified by faith) "ſhall be ſtronger and ſtronger," Job xvii. 9. As this doctrine is a ſource of comfort and ſupport to the children of God, I ſhall humbly offer ſome arguments to prove it, which have been matter of ſerious meditation, and, I truſt, of conſolation to my own mind.

I. The œconomy of the covenant of grace.—The covenant is ſaid to be "ordered in all things, and ſure," 2 Sam. xxiii. 5. This the holy Pſalmiſt triumphed in, even in the proſpect of death; this enabled him to look the king of terrors in the face with compoſure and ſerenity; this emboldened him to play on the hole of the aſp, and to put his hand on the cockatrice den, Iſa. xi. 8. Feeling his mortal

powers

powers decay, he rejoiced in the approaching proſpect of that glory, to which, by virtue of this well-ordered covenant, he poſſeſſed a valid and unalienable right.

All believers have one and the ſame title to glory; all are equally intereſted in the bleſſings of the covenant; and, it being ſure, it follows, that none of thoſe, whom God deals with, in a covenant way, can finally periſh, or it could not be termed well-ordered, or ſure. The apoſtle calls it "a better covenant," Heb. viii. 6. better than that made with Adam. Our firſt parents were capacitated to ſtand, and continue in obedience to their Sovereign; but, being mutable, they fell, no grace being promiſed to ſecure their ſtanding. But believers ſtand and are upheld by the veracity and immutability of God that cannot lie. The covenant of grace, then, is a better covenant, and eſtabliſhed upon better promiſes, which aſſure the people of God of grace to help in every time of need. It will, methinks, be hard to prove how it can be called a better covenant, if thoſe that are in it may (as ſome ſuppoſe) fall away.

II. The death of Chriſt is another argument to prove this point. Chriſt is the head of his Church under the covenant of grace, as Adam was of all mankind under the covenant of works; as ſuch, he graciouſly undertook for all his people, and, by his active and paſſive obedience, he fully ſatisfied the law and juſtice of God on their behalf, and opened a new and a living way for their return to God here by faith, hereafter by ſweet and bleſſed fruition. Nor did he die for all; for there were ſome, when he died, ſuffering in their own perſons the vengeance of eternal fire, Jude, ver. 7. It would be blaſphemy to ſay he died for thoſe who were then in torment: this is the natural product of Arminianiſm. We allow the Scripture ſays, "he taſted death for every man," Hebrews ii. 9. ὑπὲρ παντὸς cannot ſignify for all, but for every one. If we attend to the

apoſtle's ſtrain of meaning, it is evident, he ſpeaks of many ſons being brought unto glory. Chriſt is not aſhamed to call them his brethren. "Foraſmuch, then, as the children were partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that by death he might deſtroy death," &c. Thoſe he repreſented in his obedience unto death, are his brethren, the members of his body myſtical, and he taſted death for every one of them. Hence we are warranted to conclude, every one of his brethren or people ſhall be ſaved. To ſay, all may be ſaved, is in effect to affirm that none ſhall: a thing that only may be, may ſurely not be; and if there is but a peradventure for our ſalvation, it is eaſy to prove no ſoul ever can be ſaved. Our Saviour ſays, "All that the Father hath given me, ſhall come to me; and him that cometh, I will in no wiſe caſt out, but will raiſe him up at the laſt day," John vi. 37—44. In which words is contained, 1. the doctrine of election; 2. of faith; 3. of glorification, in order to which, perſeverance is abſolutely neceſſary, and muſt be implied.

When we conſider Chriſt to be God, he muſt know for whom he ſuffered; and if we alſo conſider the greatneſs, merits, and efficacy of his ſufferings: he could not undergo all in vain: but it would (with reverence I ſpeak it) be in vain, if thoſe he died for were finally to miſcarry.

III. The work of the Spirit.—When the Spirit begins, he carries on his work in the hearts of his people, till they are made meet for the inheritance prepared for them above; for he has engaged in covenant to bow the wills, to regulate the powers, and ſanctify the affections, of all the elect; to lead, guide, ſtrengthen, and direct them through this wilderneſs; and he never leaves the ſubjects of his grace, till he puts them into the arms of the Redeemer in glory. To this purpoſe Chriſt ſpeaks, John iv. 14. "Whoſoever drinketh of the water that

that I ſhall give him, ſhall never thirſt. But the water that I ſhall give him, ſhall be in him a well of water ſpringing up (αλλομενον, bubbling, and ſtill aſcending with energy and conſtancy, till it bubble up) into everlaſting life." Pertinent to this point, alſo, is what the apoſtle ſays, "He that eſtabliſhes us with you, and hath anointed us, is God, who hath ſealed us, and given us the earneſt of the Spirit in our hearts, 2 Cor. i. 21, 22. Thoſe that are eſtabliſhed and anointed, and have the ſealing and earneſt of the Spirit, cannot fall away. This is again mentioned in Epheſ. i. 13, 14.

IV. We may argue from God's faithfulneſs and immutability. That immutability is an eſſential attribute of God, the Scriptures abundantly aſſert, Mal. iii. 6. Heb. i. 12. Worthy our attention is what an excellent author ſays upon the unchangeableneſs of God: "Could he ever be changed, it muſt be by others, or himſelf; by others it cannot be, not being in the power of any; how can the thing made have power over him that made it? Nor by himſelf: if ſo, it muſt be for the better, or the worſe; for the worſe it cannot be, for then he muſt ceaſe to be the moſt perfect being, or ceaſe to be God: nor for the better; for how can he be better, who is already abſolutely the beſt?" Jenks's Medit. vol. ii. edit. 2. p. 29.

God having beſtowed his grace upon his people, he never takes it from them; his unchangeableneſs will not admit of it: "The gifts and callings of God are without repentance," Rom. xi. 19. "If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we ſhall be ſaved by his life," Rom. v. 10. If when we were ſtrangers and enemies to God, and the way of ſalvation revealed in the goſpel, his grace reached us, and proved victorious in ſubjecting us to his will; much more, being made willing to love, follow, and obey him, we ſhall be ſaved and preſerved

to his kingdom of glory. Saving grace is the free gift of God; and he gave it to remain and abide for ever, Eccl. iii. 14. This is his gracious promiſe in Iſaiah, liv. 8—10. "With everlaſting kindneſs will I have mercy on thee, ſaith the Lord, thy Redeemer. The mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee," &c. So ſays Chriſt, John x. 28. ſpeaking of his ſheep, "they ſhall never periſh, neither ſhall any pluck them out of my hands." And the apoſtle ſpeaks of ſome who are kept by the power of God (kept as in a garriſon), through faith, unto ſalvation, 1 Pet. i. 5. Whence is that of an ancient father: *Horum (videl. electorum) ſi quiſpiam perit, humano vitio vincitur Deus: ſed nemo eorum perit, quia nullâ re vincitur Deus:* "If any of the elect periſh, God is overcome by man's perverſeneſs; but none of them periſh, becauſe God, who is omnipotent, can by no means be overcome." *Auguſt. de Corrupt. & Grat.* cap vii. The ſaints, therefore, ſhall be brought off more than conquerors; for God hath ſaid, "I will never, never leave thee: no, no, I will never forſake thee," (for thus that precious promiſe ſhould be rendered) Heb. xiii. 5. Add to this,

V. The teſtimony of God's people in all ages of the Church. Look at the generations of old, and ſee, did any ever truſt in God, and was confounded? or "when were the righteous caſt off?" "The Lord will not caſt off his people," Pſ. xciv. 14. Lam. iii. 31. To this truth they are now enabled, at times, to bear their joint teſtimony. Bucer, a little before his death, ſpoke thus to Bradford: *Caſtiget fortiter, abjiciet autem nunquam, nunquam abjiciet:* which exactly correſponds with the Pſalmiſt, Pſ. lxxiii. 26. "My heart and my fleſh faileth; but God is the ſtrength of my heart, and my portion for ever!" How triumphant is the apoſtle's ſtrain, Rom. viii. 38, 39. We read of Baxter (who, though heterodox in many things, was a partaker of the

the one thing needful), that, when aſked by a friend, when he lay on his death-bed, how he was, he replied, "almoſt well," which a perſon, in the view of opening eternity, could never ſay, unleſs he found God very precious, and found him faithful. Whatever droſs this holy man carried about him in his life, it was conſumed in his death, and he received into glory. The teſtimony of glorified ſpirits above, as it bears weight in it, ſo it corroborates this truth. Their ſong is, "Faithful and true," Rev. xix. 11. This is proved likewiſe,

VI. And laſtly, from the interceſſion of Chriſt. "I have prayed for thee, that thy faith fail not," ſays our Saviour to Peter, Luke xxii. 32, and we know his prayer was heard; though his faith failed as to the exerciſe of it, yet the root and habit of it remained, and accordingly ſprung forth, revived, and grew ſo ſtrong, that Peter afterwards was emboldened to ſuffer and to die for his Lord.

Our Lord began the prayer upon earth which he now offers in heaven for his people: "Keep, through thy own name, thoſe whom thou haſt given me," John xvii. 11. 24. he prays (or rather demands, as the purchaſe of his death) ſaying, "Father, I will, that they alſo whom thou haſt given me, be with me where I am;" on which ground we may conclude, that all Chriſt died for, ſhall poſſeſs that crown of glory that fadeth not away. It being impoſſible that Jeſus ſhould intercede in vain. This is the foundation of the apoſtle's challenge, "Who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again, who alſo maketh interceſſion for us," Rom. viii. 34. May all God's people, who have their faces Zion-ward, take encouragement from theſe things, to go forward in the name and ſtrength of the God of their ſalvation, till they arrive ſafe to the manſions of bliſs, and endleſs felicity.

A COURSE

A COURSE OF

FAMILY PRAYER,

FOR EACH DAY IN THE WEEK.

Where two or three are gathered together in my name, there am I, in the midſt of them. Matth. xviii. 20.

Praying in the Holy Ghoſt. Jude 20.

And the ſmoke of the incenſe, which came up with the prayers of the ſaints, aſcended up before God, out of the angel's hand. Rev. viii. 4.

SUNDAY MORNING.

(The Collect, before reading the appointed portion of Scripture.)

THROUGH the riches of thy mercy, and by the power of thy ſuſtaining goodneſs, we are brought in ſafety, to ſee the light of another day, even the light of a new Lord's day, the beſt of days, the type of that glorious reſt, which remaineth for the people of God. Lord, ſend forth, and ſend down thy Holy Spirit into our hearts; and make thy ſabbath, a ſabbath-day, indeed, to each of our ſouls; a day of ſpiritual improvement, heavenly conſolation, and near communion with thee: O ſatisfy us with thy mercy, and that right ſoon; ſo ſhall we rejoice and be glad all the days of our lives. Lift up the light of thy countenance upon us at this time; bleſs us to all the means of grace, whether public or private, in the uſe of which we wait for thy

thy ſalvation: O let them not be as wells without water; but make them channels of divine influence, and effectual to the end for which thou haſt appointed them. We deſire to begin the Lord's day with the Lord, and to hallow it by the word of God and by prayer. Enable us, O thou Father of mercies, to keep it holy unto thee, and to enjoy ſaving communion with thee, for the ſake of Jeſus Chriſt, *Amen.*

(Here let the family riſe from their ſupplicating poſture, and all being ſeated, let a ſelect portion of Holy Scripture be read; which ended, an hymn or pſalm may be ſung: after which, the maſter of the family may conclude as follows, either ſtanding or kneeling.) Let us pray.

OUR Father, which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

We thank thee, gracious God, for the return of the morning light, and for cauſing the day-ſpring to know its time and place. O may the day-ſtar from on high, viſit our benighted ſouls; and may that Saviour, who is the bright and morning ſtar, ariſe and ſhine within us with healing in his wings: glory be to thy goodneſs, that the light we ſee is the Lord's; that this is the day which thou haſt made for thyſelf, and ſet apart for thy name. May this ſabbath-day be an high day to our ſouls; a day of ſpiritual feaſting and heavenly joy; bring us, O bleſſed Spirit, into thy banqueting houſe, and let thy banner over us be love. Bleſſed be thy name, that we ſee ſo many of the days of the Son of man; that we enjoy ſo many precious opportunities

tunities of worſhipping thee in the beauty of holineſs, and of paying our vows unto thee publicly, in the preſence of thy people. May we be in the Spirit on the Lord's day; and call the ſabbath a delight, holy of the Lord and honourable. May we ceaſe from our own works, as God on the ſeventh day ceaſed from his; and abound only in the work of the Lord. Eſpecially make it to us a ſabbath of reſt from ſin, and a ſabbath of reſt in God. We are, indeed, utterly unworthy of the honour, and unable for the work of a fellowſhip, with the Father, and with his Son, Jeſus Chriſt; but we come unto thee, O bleſſed Lamb of God, in thy own adorable name, who alone art worthy; and depend on the ſtrength and ſupply of thy good Spirit, to work all our works in us, and to ordain peace for us. Bleſs all thy miniſtring ſervants throughout the whole world, may they obtain mercy of the Lord to be faithful; faithful to thee, faithful to truth, and faithful to the ſouls entruſted to their care. Particularly, vouchſafe to be with all thoſe who are this day to ſtand up in thy name, and preach the goſpel of thy grace. May they be mighty through thee, to convince the unconvinced, to convert the unconverted, to heal them that are of a contrite heart, and to build up believers on their moſt holy faith. Enable them to preach thy truths with power, and with the Holy Ghoſt ſent down from heaven; thou thyſelf graciouſly working with them, and confirming the work with ſigns following: Be in the midſt of all thy worſhipping people, who ſhall aſſemble in thy name to-day. Have mercy on thoſe who ſhall be unwillingly detained from thy houſe, by ſickneſs, or any other providential impediment; comfort them in ſecret, ſanctify their abſence by granting them much of thy inward preſence. Let them that tarry at home, divide the ſpoil; and, as they are excluded from the ſtream, give them to drink the deeper at the fountain head. Lord, aſſiſt us, thy unworthy ſervants, in the religious ſervices of this

this day. Make us joyful in the houſe of prayer; when we wait upon thee for a renewal of our ſtrength, may we find our ſtrength indeed renewed; may we inwardly experience the grace of the means, while we attend on the means of grace; and enjoy a ſaving intercourſe with the God of ordinance, in frequenting the ordinances of God. Vouchſafe to take us and ours into thy gracious protection. Bleſs and preſerve us in our going out and coming in. Support and ſtrengthen, direct and guard us; pardon our innumerable ſins, the depravity of our nature, and the offences of our lives; and ſanctify us to thyſelf a peculiar people, zealous of good works, and ſeal us thine in body, ſoul and ſpirit, to the day of the Lord Jeſus. This day, gracious Lord, keep us in thy fear: let us not find our own pleaſure, nor do our own ways, nor ſpeak our own words; but live entirely to thee, converſe with thee, know more of thee, and grow up into a greater fitneſs for thy kingdom and glory. All we beg, O gracious Father, is, for thy mercy's ſake, in Jeſus Chriſt, our Saviour: for whom we bleſs thee, and to whom, with thyſelf and the Holy Ghoſt, we deſire to aſcribe, all might, majeſty, and praiſe, for ever and ever. *Amen.*

The Lord bleſs us and keep us; the Lord make his face to ſhine upon us, and be gracious to us, and give us peace, this day and ever more. *Amen.*

SUNDAY EVENING.

(Collect before reading the Scripture.)

RECEIVE us graciouſly, O thou God of all mercy, though we be not cleanſed according to the purification of the ſanctuary: we truſt we can ſay, that our whole dependence is fixed on him, on that

that ever bleſſed Mediator, between God and men, in whom thou haſt declared thyſelf well pleaſed. Vouchſafe to cloath us with his righteouſneſs, and to ſprinkle both our hearts and our performances with his precious blood, which ſpeaketh better things, than that of Abel. Smile upon us, and be gracious to us, in this our private audience; may our petitions be received with favour at the throne of grace, and may an anſwer of peace be ſealed in our hearts. In this, and all other our doings, may we be enabled to look unto thee for a bleſſing, and to receive the bleſſing at thy hand, through Jeſus Chriſt, our Saviour.

[After reading and ſinging, add]

Our Father, &c.

O thou that heareſt prayer, unto thee ſhall all fleſh come. Thou art the Lord, by whom we eſcape death, and enjoy all things pertaining to life and godlineſs. Thine we are, and thee we ought to ſerve. Thou haſt holden us up, ever ſince we were born: may our praiſe be always of thee. We thank thee for thy care over us, and thy favour toward us, this day, both in a way of providence, and in a way of grace. Leſs than the leaſt of all thy mercies, we are continually favoured with the greateſt: we, who deſerve juſtly to be forſaken of thee, and to be caſt out of the ſight of thine eyes, are yet ſpared hitherto, to be monuments of thy goodneſs, and of the love that paſſeth knowledge. Deareſt Father, impreſs our hearts with a lively and laſting ſenſe of what thou haſt done for us; and do thou crown all, by working in us that which is well-pleaſing in thy ſight. Give us unfeignedly repentance toward God, and ſaving faith in the Lord Jeſus Chriſt. Sprinkle us with his precious blood, from all the guilt of our ſins, both original and actual; cloath us with his righteouſneſs, unto juſtification; and grant us that ſanctification of thy ſpirit, without which, no man can

can ſee the Lord.——We deſire to be humbled in thy glorious preſence, for the ſins of this day; for the iniquity of our holy things; for our ſhort-comings, and our miſ-doings. Surely, all our perſonal righteouſneſſes are as filthy rags, in the eyes of thine infinite holineſs; and our beſt performances, if brought to the teſt of thy perfect law, would but add to our condemnation, and enhance our puniſhment. But thou art a God gracious and merciful, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin, through the ranſom thou haſt found, and the Lamb which thou haſt provided for a burnt-offering. Give us to ſee, that our guilt was transferred to him; that his obedience is imputed to us; and that we are, through grace, intereſted in all the bleſſings of the everlaſting covenant. To the care and protection of thy almighty providence would we humbly commend ourſelves this night. Take charge of us and our's, O thou Keeper of Iſrael, who never ſlumbereſt nor ſleepeſt, watch over us for good. When we ſleep, let our hearts wake, and our ſouls lie open to the influence of thy bleſſed Spirit: keep us without ſin, by the power of thy grace. If we have received any ſpiritual improvement to-day, Lord grant that it may abide with us, and increaſe with us ever more and more. Let it not be as the morning-dew, that quickly paſſes away; but faſten thy word upon our hearts, as a nail in a ſure place. Cheriſh every motion of thy good ſpirit; begin the work of grace, where it is not yet begun; and carry it on with power, where it is. May our penitence be deep and laſting; may our faith be ſtrong, lively and fervent; and build us up into living habitations of thee the living God. Sanctify and ſeal us thine, in body, ſoul, and ſpirit. Sprinkle, according to thy own moſt gracious promiſe, clean water upon us, that we may be clean; from all our filthineſs, and from all our idols do thou cleanſe us: a new heart alſo do thou give unto us,

and

and a new ſpirit do thou put within us: take, O take away the ſtony heart out of our fleſh, and give us hearts of fleſh: put thy ſpirit within us, and cauſe us to walk in thy ſtatutes, and to keep thy judgments and do them. May we, from principles of faith in thee, and love to thee, be careful to maintain good works; and go on from ſtrength to ſtrength, until we are called to appear before the God of gods in Sion: there to celebrate that never-ending Sabbath, which angels and archangels, with the ſpirits of juſt men made perfect, are now enjoying before the throne. With them, may we ſee thee as thou art; with them, may we caſt our crowns before thee; and ſing the praiſes of the great Three-one, of the Father who loved us, of the Son who waſhed us from our ſins in his own blood, and of the eternal Spirit who ſanctified us by his grace, and preſerved us to the day of Chriſt. Whatever we aſk, we aſk it at thy hand, for the merit's ſake of thy dear Son, our only Lord and Saviour. *Amen.*

The Lord bleſs us, and keep us, &c.

MONDAY MORNING.

[*The Collect, before reading the Scripture.*]

OPEN our eyes, O Lord, that we may diſcern the wonders of thy law; and rejoice our hearts with the knowledge of thy love. Take away our iniquities, and receive us graciouſly. Be light to our darkneſs, wiſdom to our folly, and manifeſt thy ſtrength in our weakneſs. Remember us according to the favour which thou beareſt to thy own people; ſtir us up to ſeek thy face, and to lay hold on thy covenant; and make us find that it is indeed good for us to draw nigh unto thee, and to wait upon this,

thee, in and through the name and merits of Jeſus Chriſt our only Mediator and Advocate.

[The Scripture being read, and a Pſalm ſung, add as follows,]

Our Father, &c.

Gracious and glorious Lord, the eyes of all wait upon thee; thou art the hope of all the ends of the earth. In thee we live and move and have our being: thou giveſt us life, and breath, and all things. Still thou takeſt care of us, and watcheſt over us; even in the hours of ſleep, when we are unable to care for ourſelves. And thy mercies are daily renewed; thy goodneſs is repeated every morning: yea, every moment, doſt thou give us freſh occaſion of praiſe and thankſgiving. Bleſſed be thy name, for the peace, reſt, and ſafety of the night paſt. Enable us, in the ſtrength of thy grace and of thy gifts, to love thee truly, to ſerve thee faithfully, and to depend on thee without wavering. In all our ways, may we acknowledge thee; and be thou graciouſly pleaſed to eſtabliſh our goings, and to direct our path. We deſire to put ourſelves under thy gracious conduct and thy fatherly protection. We beg the heavenly guidance, bleſſing, and aſſiſtance of thy good ſpirit, to chuſe our inheritance for us, and to diſpoſe of us, and all that concerns us, to the glory of thy great name. O Lord, withdraw not thy tender mercies from us, neither ſhut up thy loving kindneſs in diſpleaſure. Though we deſerve to loſe thy favour and thy preſence, yet grant us the comfort of thy help, and the joy of thy ſalvation, and uphold us with thy free ſpirit. Puniſh not our paſt offences, by leaving us to ourſelves, and giving us up to the dominion of our ſins; but give us penitent hearts for all the evil committed by us, and thy merciful diſcharge from all the guilt that lies upon us. And grant us, O good Lord, the comfortable ſenſe and apprehenſion of thy free acceptance of us,

and of thy gracious intentions toward us, in the Son of thy love, the lover of our ſouls; that our hearts may bleſs thee, and all that is within us may praiſe thy holy name.—Lord, keep us from ſin this day. Subdue, as well as pardon, our iniquities: and herein may we exerciſe ourſelves, to have always a conſcience void of offence, both towards God and towards man.—Whilſt upon earth, grant us a due ſupply of all things needful for us in the houſe of our pilgrimage. Sanctify to us our enjoyments and our employments, our comforts and our croſſes, every condition we are to be in, and every event that ſhall befall us. Enable us to live to thy honour and glory: and make us to paſs through things temporal, as neither to loſe nor forget the things eternal. If thou enlighten us not, we ſhall run into error; if thou prevent not, we ſhall relapſe into ſin; if thou preſerve us not, we ſhall fall into dangers. O let thy good providence be our defence and ſecurity; and thy Holy Spirit be our comforter, guide, and counſellor, in all our ways: until, through the merits of thy Son, and the multitude of thy mercies, we are called away, to be forever with the Lord. *Amen.*

MONDAY EVENING.

[*Collect, before reading the Scripture.*]

TEACH us, O Lord, the way of thy ſtatutes, and make us keep it unto the end. Incline our hearts to thy teſtimonies, and cauſe us to go in the path of thy commandments, for therein is our deſire. May the law of thy mouth be dearer unto us, than thouſands of gold and ſilver; and let thy Holy Spirit accompany thy word with ſaving power to our ſouls, through Jeſus Chriſt our Lord. *Amen.*

[After

[After reading, and ſinging, add as follows,]

Our Father, &c.

Infinitely great, and infinitely gracious God, thy glory exceeds our utmoſt thoughts, and thy mercies are over all thy works. We, thy ſinful creatures, have particular reaſon to admire and adore, not only thy patience, which bears with us, notwithſtanding all that we have done againſt thee; but likewiſe thy never ceaſing bounty, by which our comforts are continued, and our wants ſupplied. We deſire to approach thee, as our kind and merciful Father in Jeſus Chriſt: humbly beſeeching thee, to waſh away our ſins in his moſt precious blood; and to give us a ſufficient meaſure of thy grace and Holy Spirit, to enable us againſt them. Thou didſt create man, O Lord, after thy own bleſſed image; but we have deſtroyed ourſelves, and come ſhort of thy glory: the crown is fallen from our heads, and woe unto us, for we are ſinners both by nature and by practice: juſtly mighteſt thou ſwear in thy wrath, that we ſhall not enter into thy reſt. Yet ſuffer us, and enable us, to plead, in faith, thy gracious promiſe, that whoſoever truſteth in the Saviour thou haſt provided, and come unto thee by him, ſhall never periſh, nor fall into condemnation, but have everlaſting life for his ſake. Lord, we would believe; O help our unbelief! and work in us that unfeigned repentance towards God, and that right faith in our Lord Jeſus Chriſt, that we may be of the number of them that do indeed repent and believe to the ſaving of the ſoul. Save us, O good Lord, from our ſinful ſelves; and from the love of the preſent evil world; and from every thing that oppoſes thy grace, and tends to hurt our ſouls. Stabliſh us in thy love; ſtrengthen us to perform thy will; and ſettle our faith on Chriſt, the rock of ages. —To thy mercy in him we would humbly commit ourſelves this night. Be our ſun, to enlighten us;

be our ſhield, to defend us. Grant us, if it pleaſe thee, reſt of body, and peace of mind. Let the voice of joy, health, and ſafety, be heard in our dwelling: make our walls, ſalvation; and our gates, praiſe.—Comfort all, who want the comforts we enjoy: and grant ſuitable ſupplies of mercy, both ſpiritual and temporal, to all the afflicted, whereſoever they are, and howſoever tried.—Remember, with the favour that thou beareſt to thy people, all our abſent friends and relations: be thou a friend to them, and may they ſtand in a covenant relation to thee. Make them and us ſuch as thou wouldeſt have us, and as ſuch as thou wilt accept of in Chriſt Jeſus, here to thy gracious favour, and hereafter to thy glorious kingdom. Hear us, O God of the ſpirits of all fleſh! Hear us, in behalf of ourſelves and others; hear others, in behalf of themſelves and us: and convert thoſe, who pray neither for others nor themſelves. Above all, hear the Son of thy love, the lover of our ſouls, who intercedes, we truſt, for us, at thy right hand. For him, and to him, with thyſelf, and the bleſſed ſpirit, enable us to aſcribe everlaſting praiſe and glory. *Amen.*

TUESDAY MORNING.

[*Collect, before reading the Scripture.*]

ALMIGHTY God, unto whom all hearts are open, all deſires known, and from whom no ſecrets are hid; vouchſafe, at this time, to cleanſe the thoughts of our hearts by the inſpiration of thy Holy Spirit: that we may perfectly love thee, worthily magnify thy holy name, and offer thee a ſacrifice in righteouſneſs, acceptable to thy glorious Majeſty, in and through Jeſus Chriſt, our Lord. *Amen.*

After

[After reading, and ſinging, add as follows.]

Our Father, &c.

Bleſſed Lord, thine we are, and thee we ought to ſerve. The obligations of thy law, and the endearments of thy love, render it our indiſpenſable duty to be faithful in the covenant, and to abound in the work of the Lord. But, alas! we are unprofitable ſervants, and worſe than unprofitable; for we have drank in iniquity like water, our provocations againſt thee are increaſed, and our treſpaſſes are grown up unto the heavens. We have lived to ourſelves, inſtead of living unto him who died for us and roſe again; we have not, as we ſhould, glorified thee in our bodies and in our ſpirits, which are thine.—And ſince it is not in man to recover and ſave himſelf, O enable us to look unto thee, in whom alone our help lies. We thank thee, for laying help upon one that is mighty; for committing thy people, and the work of their ſalvation, to the hands of him who hath finiſhed tranſgreſſion, made reconciliation for the iniquity of them that believe, and brought out and brought in an everlaſting righteouſneſs, for their juſtification. In his name, we come to thy throne of grace, hoping to obtain mercy, and find grace to help in every time of need: for his ſake, we humbly intreat thy favour and the light of thy countenance; begging thee to be reconciled to us, and to be at peace with us, as a Father of mercies, and a God of conſolation. And, Lord, enable us to walk as becomes thoſe upon whom thy name is called. May we be followers of Chriſt, as dear children, and adorn the doctrine of God our Saviour in all things. O circumciſe our hearts, to love the Lord our God: and may thy Almighty Spirit ſo write the law of holineſs upon our minds, that it may be our meat and our drink to do thy will; that we may hate all iniquity, and every falſe way; and reſemble the bleſſed Jeſus, as our pattern, while we truſt in his merits as our pro-

pitiation. Lord, make our ſervice acceptable to thee, while we live; and our ſouls ready for thee, when we die. As long as we are in the world, keep us from the evil of it, and from the ſnares and dangers, to which we are continually expoſed, in our paſſage through it. O make our pilgrimage ſafe and ſure through all the troubles, changes, and temptations of this mortal life, to the unchangeable glories and felicities of the life everlaſting. Be merciful to us this day. Keep us in all our ways, bleſs all our lawful undertakings, and grant that we may take nothing in hand, but what is warranted by thy word, and agreeable to thy will concerning us. Set thy fear before our eyes, all the day long; and put thy love into our hearts, that we may not depart from thee. Bleſs and preſerve us in our going out and coming in. May the angel of thy preſence, ſave us from all ſin and danger. Hear and anſwer us, O Lord, for the ſake of him who hath loved and redeemed us, even the Lord our righteouſneſs, to whom be aſcribed the kingdom, and power and glory. *Amen.*

The bleſſing of God Almighty, Father, Son, and Holy Spirit, be with us, and all that belong to us, this day, and evermore. *Amen.*

TUESDAY EVENING.

[*The Collect, before reading the Scripture.*]

O LORD, thou art good unto them that wait for thee, and to the ſoul that ſeeketh thee. We deſire, at this time, to wait for thee, and to wait upon thee; and to ſeek thee in the way of thy appointment. Give us a token for good, and an anſwer of peace, while we draw near unto thee in the name of

of Jeſus Chriſt, our only Mediator and Redeemer. *Amen.*

[After reading, and ſinging, add as follows.]

Our Father, &c.

How excellent is thy mercy, O God! and what encouragement doſt thou give us to put our truſt under the ſhadow of thy wings! thou art the bountiful giver of the good that our ſouls deſire, and the merciful withholder of the evil that our ſins deſerve. From thee comes all our help; and in thee make us repoſe all our hope. We acknowledge thy great and daily goodneſs to us; and our own abſolute unworthineſs of the leaſt of all thy mercies. We deſire to take ſhame and confuſion to ourſelves, that we have ſo little improved, and ſo greatly abuſed, thy patience with us, and the various inſtances of thy bounty toward us. Thy very mercies help to aggravate the heavy reckoning of our offences; becauſe we have done ſo much againſt thee, after all the great things thou haſt done, and art continually doing, for us. We would, O Lord, be penitent and humbled for our ſins; and intreat thy gracious favour in Jeſus Chriſt for the pardon of them. Forgive us, we pray thee, for his blood and righteouſneſs ſake; abſolve us from all the evil, of which we ſtand guilty before thee; and, being juſtified by faith, grant us peace with God, through Jeſus Chriſt our Lord. And as we pray, that thou wilt be to us a Father of mercies, and a God of conſolation; ſo alſo that thou wouldſt make us followers of thee, as dear children. Work in us, by thy Holy Spirit, that which is well pleaſing in thy ſight. Lord, thou knoweſt our weakneſs, and the temptations to which we are expoſed: our danger from the enemy of ſouls; and from the preſent world, which is full of ſnares; and, above all, from the enemy within, our vile fleſh and deceitful hearts, ſo apt to betray us into ſin. We pray, therefore,

that thou wilt arm us with the whole armour of God; and uphold us with thy free ſpirit; and watch over us for good evermore. O make us experience the ſtrongeſt aids of thy heavenly grace; that we may never fall a prey to the ſpiritual adverſary that ſeeks to devour us. And ſeeing thou art yet pleaſed to hold our ſouls in life, and to make us find and feel, by every day's experience, how gracious and merciful thou art; give us hearts more ſenſible of thy love to us, more enflamed with love to thee, and more thankful for the bleſſings which thou art pleaſed to multiply upon us. And cauſe us to ſhew forth thy praiſe, not only by ſpeaking good of thy name, but by ordering our converſations as becomes the goſpel of Chriſt. To thy mercy in him do we humbly commend ourſelves and ours this night: beſeeching thee to viſit us with thy ſalvation, and to preſerve us, in ſoul and body, from all evils and dangers to which the weakneſs of our frame, and the greatneſs of our ſins, expoſe us. May our repoſe be holy, ſafe, and refreſhing; that we may riſe again better fitted and enabled to ſerve thee according to thy will, in the duties of the following day, if it ſhould be thy pleaſure to make addition of another day to our lives. And as thou addeſt days and mercies, add repentance and amendment to our days; that, in proportion as we draw nearer to the grave, our ſouls may grow fitter for heaven. And for all the good things that we have had, and ſtill have, and yet hope for at thy hands, to thy adorable name be all the praiſe, O Father, Son, and Spirit, world without end. *Amen.*

WEDNESDAY MORNING.

[*Collect before reading the Scripture.*]

UNTO thee do we lift up our eyes, O thou that dwelleſt in the heavens. Have reſpect, we humbly beſeech thee, both to us and to our offerings,

ings, for the ſake of him who offered up himſelf for our offences, and roſe again for our juſtification. Meet us with a bleſſing, who deſire to meet thee in prayer; and make thy throne a throne of grace to us, through Jeſus Chriſt our Saviour. *Amen.*

[After reading, and ſinging, add]

Our Father, &c.

Lord God, bountiful and gracious, long-ſuffering, and abundant in goodneſs and truth; thou keepeſt mercy for thouſands, thou pardoneſt iniquity, tranſgreſſion and ſin; neither doſt thou retain thy anger forever, becauſe thou delighteſt in mercy. Look down, O Lord, upon us, who would now be looking up to thee; and be favourable to us, as thou uſeſt to be unto thoſe that fear thy name. Look not upon the ſin of our nature; nor the ſins of our hearts and lives; which are more than we can number, and greater than we can expreſs. O ſprinkle us from an evil conſcience, by the application of the bleſſed Redeemer's blood which cleanſeth from all ſin. And, ſeeing there is, in him, an infinite fulneſs of all that ever we can want, or wiſh, to render us holy, and to make us happy; grant us to receive, out of his fulneſs, grace ſufficient for us: grace to pardon our ſins, and ſubdue our iniquities; to juſtify our perſons, and to ſanctify our ſouls. Begin, or carry on, the new creation within; advance in us that ſaving change of heart, which may, by the power of thy ſpirit, more and more transform us into thy bleſſed image, and make us meet to be partakers of the inheritance of the ſaints in light. And now, that we are entered upon another day, we beſeech thee to carry us through it in thy fear and favour. Order all our ſteps in thy word, and, let no wickedneſs have dominion over us. Teach us to uſe the world, without abuſing it; and may that portion of it which thou haſt and ſhall aſſign us, be ſanctified to us, by the word of God, and by prayer; and by the right

employment

employment and improvement of it to thy glory. Whatever we are without, O leave us not deſtitute of the things that accompany ſalvation: but ſatisfy us with the ſenſe of thy favour, and adorn us with the graces of thy Holy Spirit. Bleſſed be thy rich goodneſs, which has renewed our lives and thy mercies to us this morning. Lord, grant that all our comforts may flow to us in the channel of covenant love; and revert to the praiſe and glory of the gracious giver. Be with, protect, and bleſs us, in our going out and coming in. May the angel of thy preſence ſave us, and the God of angels be our ſhield and exceeding great reward. Make us deſire, reſolve, and endeavour, to live in the obedience of thy holy will, and to the honour of thy bleſſed name. O reſtrain us from the evils and follies, into which we are prone to fall; and quicken us to the offices and duties we ought to perform. Grant that we may think and ſpeak, will and do, the things that are well-pleaſing in thy ſight; and have the ſtrong conſolation of acceptance with thee. So viſit us with thy ſalvation, ſanctify us by thy grace, and ſo carry us through life, that thy name may have the praiſe, and our ſouls the comfort, in the hour of death, and in the great day of our Lord Jeſus Chriſt. *Amen.*

The Lord bleſs us and keep us, &c.

WEDNESDAY EVENING.

[*Collect, before reading the Scripture.*]

PREVENT us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that, in this, and all other our works begun, continued and ended in thee, we may glorify thy holy name; offer thee acceptable ſervice;

ſervice; and finally, by thy mercy, obtain everlaſting life; through Jeſus Chriſt our Saviour. *Amen.*

[After reading, and ſinging, add]

Our Father, &c.

Enable us, gracious God, to deſire thee, as our chiefeſt good; and to come to thee, as our merciful Father in the Son of thy love. In his great name, and prevailing mediation, alone, it is, that we, who have multiplied our offences againſt thee, are encouraged ſtill to preſent our perſons and our prayers before thee. We are utterly unworthy to approach thy foot-ſtool, and to enjoy the privilege of intercourſe with thee. We durſt not appear in the preſence of thy holy, glorious Majeſty, in our own names, or truſting in our own ſinful righteouſneſs; our guilt is ſo great, and our iniquities ſo grievous, that we might juſtly be aſhamed to come before thy face, and to tremble for fear of thy judgments. We would therefore fly for refuge to the merits of him, who we truſt, has fully ſatisfied thy juſtice for our ſins, and is now interceding at thy right hand for our ſouls: whom thou delighteſt to honour, in ſparing, accepting, and ſaving poor unworthy ſinners, upon his account. Deliver us, moſt gracious Lord, for his ſake, from all thoſe tranſgreſſions, for which our hearts condemn us; and from all, of which thou that art greater than our hearts, knoweſt us to be guilty: and ſeal to us a full pardon in his moſt precious blood, which ſpeaketh better things on our behalf, than we are able to do for ourſelves in all our prayers. And may the time paſt of our lives ſuffice to have lived to ourſelves, and to have ſerved our own corrupt wills. O put an end to all our preſumptuous and treacherous dealings with thy heavenly all-ſeeing Majeſty: and create in us new and clean, humble and contrite hearts, to tremble at thy word and preſence, and to hate and abandon all our fooliſh and ſinful miſdoings. Command thy bleſſing,

and

and thy ſaving grace, to deſcend and reſt upon the ſouls here before thee. Cauſe us to know the joyful ſound of thy goſpel, not only by the hearing of the ear, but in the channel of heavenly experience. O take poſſeſſion of our hearts, and, by the power of thy ſpirit, draw up our affections to thy bleſſed ſelf. Grant us union and communion with thee; ſuch a ſight and ſenſe of ſin, and of our loſt eſtate by nature, as may render Chriſt and his righteouſneſs precious to us; and ſuch comfortable views of our juſtification through him, as may enlarge our hearts with joy, fill our lips with praiſe, and influence us to live unto him that died for us and roſe again.—Lord, guide and keep us; make us wiſe and faithful in our ſeveral duties, and bleſſed and proſperous in the event. Sanctify our reſpective conditions to us, and fit us for whatever thou ſhalt pleaſe to call us to.—And now, O Lord, we beſeech thee to accept our evening ſacrifice of praiſe and thankſgiving for the mercies of the day paſt, and for thy unwearied goodneſs which has followed us all the days of our lives. Go on to abound toward us in loving kindneſs and tender mercies; paſſing by our innumerable ſins, and ſupplying our every want. Take charge of us to night. Hide us in thy pavilion, and compaſs us about with ſongs of deliverance. Whether we ſleep or wake, keep us ſafe under thy wings, and may our hearts be occupied in thy ſtatutes. Bring us, at the appointed ſeaſon, to the heavenly city, where there is no darkneſs, but the glory of God doth lighten it, and the Lamb is the light thereof. And for all thy patience with us, thy care over us, and thy continual mercy to us, bleſſed be thy name, O Lord, Father, Son, and Spirit. *Amen.*

THURSDAY MORNING.

[*Collect, before reading the Scripture.*]

THOU, O God, art praiſed in Sion. Angels and archangels, ſaints below and ſaints above, the whole family of thy elect, both in heaven and earth, worſhip thee, the fountain of all bleſſedneſs, and the giver of all good. We, likewiſe, the chief, but not the leaſt favoured, of ſinners, deſire to join the company of thy redeemed, and to offer up our ſpiritual ſacrifices. Accept, great God, the mite we bring; pardon the iniquity that cleaves to our duties; meet us with a bleſſing; and receive us graciouſly, for the ſake of Jeſus Chriſt. *Amen.*

[After reading, and ſinging, add]

Our Father, &c.

O thou, who haſt borne ſo long with us, and done ſo much for us; of whom alone cometh our ſalvation, and by whom we eſcape death! moved by the ſenſe of our own neceſſities, and encouraged by the daily experience of thy mercies, we deſire ſtill to ſhelter ourſelves under the ſhadow of thy wings, and to continue our ſupplications at the throne of thy grace: moſt humbly intreating thee, who faſhioneſt the hearts of the ſons of men, that thou wouldſt prepare our hearts to come into thy ſacred preſence, and to call upon thy bleſſed name. O pour down upon us the ſpirit of grace and of ſupplications; yea, let thy good ſpirit help our infirmities, and teach us how to pray. We, who are but poor worms, and ſinful duſt and aſhes, have taken upon us to ſpeak to thee, the Sovereign Majeſty of heaven and earth: we, who have too much cauſe to fear, leſt our great and manifold ſins might provoke thee to hide thy face from us, and to ſhut up thy loving

loving kindneſs in diſpleaſure againſt us. Lord, be merciful to us ſinners; for the ſake of him whom thou haſt exalted to be a Prince and a Saviour, to give repentance unto his people, and forgiveneſs of ſins. Heal our ſouls, which have greatly ſinned againſt thee: heal our backſlidings, and love us freely: take away our ungodlineſs, and thou ſhalt find none. Renew us daily, unto repentance; eſtabliſh our hearts in thy faith and fear; and hold up our goings in thy paths, that our foot-ſteps ſlip not. Make us, in the ſtrength of grace, go on from conquering to conquer, all the enemies of our ſouls, and all the hinderances of our ſalvation, until thou haſt bruiſed Satan under our feet.

We bleſs thee for the mercies of the night. We laid us down to ſleep, and have riſen again, for thou haſt ſuſtained us, and made us to dwell in ſafety. May we ever experience the comfort of thy protection, and the help of thy ſalvation! may we find thee to be indeed a God of pardon, a God of ſanctification, and a God of preſervation!—Diſpoſe of us, we beſeech thee, and of all that concerns us, this day, to the glory of thy name. Keep us, at all times, in all places, and in all companies, from the evil of ſin, and from all other evils to which the greatneſs of our ſins make us liable. And take thou, O heavenly Father, the charge, guidance, and government of us; lead us by thy counſel, until thou haſt brought us to thy kingdom and glory; and, in the mean while, ſanctify to us all thy dealings with us, and ſeal us thine to the day of redemption; for the ſake of thy tender mercies, and the abundant merits of Jeſus Chriſt, our bleſſed Mediator and Redeemer.

The Lord bleſs us, &c.

THURSDAY

THURSDAY EVENING.

[*Collect, before reading the Scripture.*]

ALMIGHTY God, unto whom all hearts are open, all deſires known, and from whom no ſecrets are hid; vouchſafe, at this time, to cleanſe the thoughts of our hearts, by the inſpiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy name, through Chriſt our Lord. *Amen.*

[Reading, and ſinging, being ended, add]

Our Father, &c.

O Lord, thie infinite, incomprehenſible God; thou haſt heaven for thy throne, and earth for thy foot-ſtool; and all things are in thy ſight, and at thy diſpoſal. Thou art the ſearcher of our hearts, and the overſeer of our lives, here and every where preſent. Thou compaſſeſt our path and our lying down, and art acquainted with all our ways. Lord, put our hearts into an holy frame, fit to attend upon thy glorious, all-ſeeing Majeſty. Work in us, by the power of thy grace, that change, which we cannot work in ourſelves: for, of ourſelves, we are equally vile and helpleſs. We were born ſinners, and ſinners we have lived and continued, and, by continually adding ſin to ſin, we have made ourſelves ſtill more the children of wrath, than we even were by nature. Juſtly mighteſt thou withdraw thy tender mercies from us, and pour out thy wrath and indignation upon us to the uttermoſt; making us to find and feel, by woeful experience, what an evil and bitter thing it is, to depart from thee the living God: but thy patience is wonderful, thy goodneſs is infinite, and, as is thy Majeſty, ſo is thy mercy. We therefore humbly beſeech thee to ſtretch forth the hand of thy power and grace, which alone is able to ſet us at liberty,

who are tied and bound with the chain of our ſins. Call us effectually, and we ſhall come unto thee; draw us, and we ſhall run after thee. Cauſe us to feel, to abhor, and to forſake our iniquities: and, O! give us a well-grounded apprehenſion, and a comfortable perſuaſion, of our being juſtified freely by thy grace through the redemption that is in Jeſus.—And, for his ſake, vouchſafe us the ſanctification of thy ſpirit, to transform us into thy image, by the renewing of our minds, and to enable us for all the duties of thy ſervice. Perfect, O Lord, that which concerneth us: and make us ſuch, both in our hearts and lives, that we may enjoy thy peace below, and be meet for the inheritance of thy heavenly glory above. Satisfy us with thy favour; and grant us the reviving ſenſe of thy gracious acceptance of us, and of thy merciful intentions toward us. Speak peace to our conſciences; ſay, to each of our ſouls, "I am thy ſalvation:" that we may rejoice in thee as our God, and reſt upon thee as our reconciled Father in Jeſus Chriſt. And as thou haſt been good and kind to us through the day paſt (for which, and for the mercies of all our days, we would thankfully admire thy love, and bleſs thy name); ſo we beg that we may experience the continuance of thy gracious goodneſs to us, and of thy fatherly care over us, this preſent night. Preſerve and defend, bleſs and keep us, that no evil may happen to us, nor any plague come nigh our dwelling. Do thou, who giveſt, unto thy beloved, ſleep, vouchſafe to favour us with ſuch needful repoſe, as may refreſh and ſtrengthen us for thy ſervice and our reſpective duties. Prepare us, great God, for the final ſleep of death, and for the account we muſt ſhortly give at the judgment ſeat of Chriſt. When our ſouls are required of us, and we are uncloathed of the body, grant that we may not be found ſpiritually naked: unſprinkled with the blood of thy Son,

uncloathed

uncloathed with the robe of his juſtifying righteouſneſs, nor unadorned with the graces of thy ſanctifying ſpirit. O cauſe us, in this our day (the day of life, the only ſeaſon of preparation), to know, and to follow after, the things pertaining to our everlaſting peace, before they are hid from our eyes, and ere death makes us wiſe too late. Accompliſh the work of thy grace upon our hearts, and cauſe us to finiſh the work thou haſt given us to do: that whenever thou ſhalt be pleaſed to ſend for us away, we may have nothing to do, but to depart in peace, according to thy word, to fly at the ſignal—to quit the body, with chearfulneſs—and with faith, and, without dread, reſign our ſpirits into thy gracious hands; truſting in the riches of thy grace, and the ſaving merits of thy bleſſed Son. And, for all that he has ſo wonderfully effected to recover us, and to obtain eternal redemption for us; for whatever good thou haſt wrought in us, and for the hope of glory thou haſt given us: to thy name, O bleſſed God of our ſalvation, be the praiſe and honour, now and for ever. *Amen.*

FRIDAY MORNING.

(Collect, before reading the Scripture.)

BY thee, O Lord, alone, it is, that we laid us down in peace, and are riſen in ſafety. May the lives, which thy goodneſs renews every morning, and thy providence preſerves every moment, be devoted to thee; and, as a Father ſpareth his own Son that ſerveth him, ſo may the Lord, our God, continue to have mercy upon us, through Jeſus Chriſt, our bleſſed mediator and redeemer.

[Reading and ſinging ended, add]

O Lord, we deſire to adore thy name, which is excellent in all the earth, and whoſe glory is above the heavens. Thou art the maker and diſpoſer of all things: and for thy ſovereign pleaſure it is, that they ſtill exiſt, and were at firſt created. Thy hands have made and faſhioned us: and all that we enjoy comes from thee. As we are the workmanſhip of thy power, O make us likewiſe thy ſpiritual workmanſhip, created a new in Chriſt Jeſus, unto holineſs and true righteouſneſs. Give proof that thou haſt formed us for thyſelf, by cauſing us to ſhew forth thy praiſe; and by making us live to thy glory, as we do every day live upon thy bounty. But, Lord, we have not yielded thee that glory, which thou haſt made us capable of, and ſo many ways obliged us to. We are prone to forget thee, who art never unmindful of us; and to diſobey thee, whoſe goodneſs to us is unwearied. For theſe things, O Lord, for the ſinfulneſs of our nature and of our lives, we deſire to pour out our hearts, and to humble our guilty ſelves before thee: entreating thee, for the ſake of thy dear Son, and of thy mercies in him, to work in us true repentance, and to grant us full and free forgiveneſs. Strengthen us, O Lord, with might, by thy ſpirit, in the inner man, to make us watchful againſt, and victorious over, the corruptions of our hearts, the temptations of Satan, and the ſinful cares and allurements of the world. O deſtroy in us every root of bitterneſs, every plant which thy grace hath not planted; exterminate every vicious habit and rebellious motion, which exalts itſelf againſt the knowledge of God, and againſt the obedience of our Lord Jeſus Chriſt. Increaſe and confirm in us, more and more, thy faith, and fear, and love. Let not one grace of thy Holy Spirit be wanting: let not one be weak: but grant us ſuch manifeſtations of thyſelf, and ſo conform us to the image of thy holineſs, that our lives may be comfortable to ourſelves, profitable to others, and bring glory to thy great

great name. May we ſtill be found in the way of duty, fearing God and working righteouſneſs; making it evident unto all, that we have indeed been with Jeſus; that we have learned of him; that we are influenced by his ſpirit; guided by his example; and are preſſing forward to his kingdom. Day by day would we magnify thee, O Lord, and worſhip thy name for ever, world without end; who crowneſt every day with thy tender mercies. We bleſs thee for the reſt, protection, and preſervation, of the laſt night. O cauſe us to hear of thy loving kindneſs in the morning, for in thee do we truſt: make us to know the way wherein we ſhould go, for we lift up our ſouls unto thee. Caſt us not away from thy preſence; take not thy Holy Spirit from us: but direct our hearts into thy love, and our feet into the way of thy teſtimonies. Whether we eat, or drink, or whatſoever we do, may we do all to the glory of God, and walk, as ſeeing him that is inviſible.—Command thy angels to encamp around us, and to bear us in their hands: and may their God and our's be the ſtrength of our hearts, the guide of our goings, and our portion for ever and ever. *Amen.*

FRIDAY EVENING.

(Collect before reading the Scripture.)

BLESSED are they, O Lord, who dwell in thy houſe, and bleſſed is the houſe where thou dwelleſt: bleſſed is the man whoſe ſtrength is in thee, and in whoſe heart are thy ways. May that bleſſedneſs be our's, and may the Lord, whom we ſeek, viſit us with his preſence, and rejoice us with the tokens of his love, in and through his adorable Son, and our adorable Saviour, Jeſus Chriſt. *Amen.*

[Reading and ſinging ended, add]

Our Father, &c.

O Lord, we deſire to ſeek thy face, and to wait upon thee in the duties of thy worſhip. To whom ſhould we make our applications, but unto thee, the father of mercies, and the fountain of all goodneſs, who art able to do exceeding abundantly for us, even above all that we are able to aſk or think: O let our prayer be ſet forth in thy ſight as incenſe; and may the lifting up of our hands and hearts be a ſpiritual evening ſacrifice, acceptable to thee, in the ſon of thy love. It is in his bleſſed name alone, that we dare to requeſt of thee all that thou knoweſt to be needful and expedient for us: ſeeing that there is in us no good thing to recommend us to thy favour and acceptance; but, on the contrary, a proneneſs and inclination to what is diſpleaſing unto thee, and deſtructive to our ſouls. For, beſides that we are, by nature, children of wrath, and a ſeed of evil doers; we have been daily adding to the heavy ſcore of our offences againſt thee. There is nothing in us, O Lord, but what may provoke thee to reject us; for all our very righteouſneſs themſelves are filthy rags: but there is enough, in thy beloved Son, of all grace and goodneſs, to make thee well-pleaſed with us for his ſake. He, who knew no ſin, bore our ſins, and was made a ſin offering, the juſt for the unjuſt, that he might bring us near unto thee. For his ſake, blot out our manifold tranſgreſſions, apply the benefits of thy ſalvation to our conſciences, that we may be enabled to walk, O Lord, in the light of thy countenance: haſten thy coming and kingdom, that we, with all thy redeemed, may join in aſcribing ſongs of praiſe to a triune God, for ever and ever. To the care and protection of thy almighty providence would we humbly commend ourſelves this night. Take charge of us and our's, O thou Keeper of Iſrael, who never ſlumbereth nor ſleepeth, watch over us for good. When we ſleep, let our hearts wake; and our ſouls lie open to the influence of thy bleſſed

bleſſed ſpirit, keep us without ſin by the power of thy grace: gracious Lord, ſhower down thy bleſſings upon us, the unworthy family now before thee: let the voice of joy and health be heard in this dwelling: let thy peace be within theſe walls, and the plenteouſneſs of thy ſalvation within thoſe gates; make this an houſe of prayer, and every ſoul within it a living temple of thee, the living God, through Jeſus Chriſt, our only mediator and advocate. *Amen.*

SATURDAY MORNING.

(Collect before reading the Scripture.)

BLESSED Lord, who haſt cauſed all holy Scriptures to be written for our learning. Grant, that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt.

(Reading and ſinging ended, add)

Our Father, &c.

Unto thee, O God, do we give thanks: yea unto thee will we give thanks, becauſe thy name alſo is ſo nigh, and that do thy wonderous works declare. We beſeech thee, gracious God, to hear us mercifully at this time, pardon our manifold ſinfulneſs, and ſupply our manifold wants. Write the law of thankfulneſs upon our hearts for the experience we have already had of thy goodneſs, and kindly go on to be nigh unto us, in all that we call upon thee for. Waſh away the ſins of the laſt night, and thoſe of this day hitherto, who can tell how oft we offend, none but thou that knoweſt all things. O cleanſe

thou us from our ſecret faults, and from our original depravity, the ſource of all; may we be juſtified fully, freely, and finally, by thy grace, through the redemption, that is in Jeſus, and ſanctified by the renewing efficacy of thy bleſſed ſpirit. Bleſs us in this our private waiting upon thee, we are gathered together, in thy name, at the footſtool of thy grace; Lord Jeſus, be in the midſt of us, and give unto us a comfortable view of our intereſt in thy precious merits. Thy righteouſneſs, bloodſhedding, and interceſſion, are the altar which ſanctifies every ſacrifice of prayer and praiſe which we offer up. Thou makeſt both the perſons and the performances of thy people acceptable to the Father, mingle our addreſſes with the incenſe of thy interceſſion, and then they will go up as a memorial before God. O thou riſen and aſcended Saviour, may our hearts and affections tend upwards, to thy throne in heaven, that by faith in thy adorable perſon and infinite merits, and by the exerciſe of continual obedience and deadneſs to the world, we may ſafely hope to be with thee, where thou art, there to behold thy glory. O thou uncreated majeſty, we acknowledge that all the bleſſings of a ſpiritual and temporal caſt, that we have received, from our exiſtence to this day, are of thy free and unmerited goodneſs; was the diſtributions of thy favours, to be regulated by our deſervings, they would ſoon be withdrawn. Therefore, not unto us, O Lord, not unto us, but unto thy name be the praiſe and the glory aſcribed. Hear us, O God of our ſalvation, and do more for us than we are able to aſk or think, for the ſake of thy Son, our Redeemer; to whom, with thee, and the Holy Ghoſt, three co-equal perſons, in the unity of one Godhead, be aſcribed all glory and adoration, by the Church above and the Church below, for ever and ever. *Amen.*

SATURDAY

SATURDAY EVENING.

(The Collect before reading the Scriptures.)

ALMIGHTY and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire or deſerve; pour down upon us the abundance of thy mercy: forgiving us thoſe things, whereof our conſciences are afraid; and giving us thoſe good things which we are not worthy to aſk, much leſs to receive, but through the merits and mediation of Jeſus Chriſt, our Lord, in whom we deſire to be found, and in his name, do we now approach the throne of thy grace, and make mention of his righteouſneſs, only as the ground of our juſtification in the ſight of our heavenly Father: to whom with the bleſſed Spirit, be aſcribed all honour and dominion, world without end. *Amen.*

(After reading and ſinging, add)

Our Father, &c.

Wherewith ſhall we come before thee, O Lord: or bow ourſelves in thy preſence, O thou moſt high God. Cauſe us to come unto thee in faith: mentioning no other name, pleading no other righteouſneſs, and truſting in no other atonement, than the name, righteouſneſs and atonement of thy bleſſed Son, and our adorable mediator Jeſus Chriſt. In him we deſire to be found; through him we hope for favour with thee, and acceptance in thy ſight. Bleſſed be thy goodneſs for the mercies of the day, for the bleſſings of thy providence, the comforts of thy ſpirit, and the privileges we enjoy.—— We thank thee, that we have been protected from danger, and above all, if we have been, in any meaſure, withheld by grace from ſinning againſt thee.

Sinners we are, and ſinned againſt thee we have, even at the beſt of times, and in the beſt of frames; but, Lord, make us thankful for the deſire which thou haſt given us, of living unto thee; and oh! make our deſires effectual through the mighty working of thy Spirit, who is able to ſubdue even our rebellious hearts to himſelf: Lord, waſh out the tranſgreſſions of this day, and of this week now nearly cloſing. Look upon the covenant of thy grace; and through the blood of the covenant, forgive us all our ſins, and cancel the hand-writing that is againſt us, and nail it to the croſs. Purge us with hyſop, and we ſhall be clean; waſh us and we ſhall be whiter than ſnow. Shouldeſt thou lay judgment to the line, and righteouſneſs to the plummet, ſhouldeſt thou deal with us after our ſins, or reward us according to our deſerts, or if thou waſt to enter into judgment with us, upon the footing of our beſt performances, alas! we could not ſtand in thy preſence, nor be juſtified in thy ſight. Our prayers, our praiſes, our alms-deeds, and all we are and do, if weighed in the balance of the ſanctuary, and brought to the teſt of thy perfect law, would be found not only deplorably deficient, but altogether lighter than vanity itſelf—yet, though we are vile, thou art gracious. We bleſs thee for that rich proviſion of grace and glory, which thou haſt made for thy penitent people, in the righteouſneſs, ſacrifice, and interceſſion of him who is their advocate with the Father, and the propitiation for their ſins. Thou haſt delivered thy redeemed from going down into the pit, by contriving, finding, and accepting a ranſom for them. O certify us, by thy bleſſed ſpirit, and by the tokens of grace, that we are of the happy number: that we are loved by thee with an everlaſting love, intereſted in the ſure mercies of David. Continue thy goodneſs towards us to-night; may we, as the beloved of the Lord, dwell in ſafety by him. Make us reſt under thy defence, O thou Moſt High,

and

and abide under the ſhadow of the Almighty. Thy mercies to us have been equally great, numerous, and unmerited; may we ever experience thee to be a God of love. Perfect, O Lord, that which concerneth us, and forſake not the work of thine own hands. Bleſs us with thy preſence, thy grace, and thy protection. Suffer not the enemy to have any advantage over us; neither let the ſon of wickedneſs approach to hurt us.

Be with all thine every where. Viſit them, in particular, with thy ſalvation, whom we deſire to bear upon our hearts before thee. May thoſe, who are near and dear to us, be near and dear to God: and, whatever ſeparation thy good providence may make upon earth, O grant that we and they may meet with joy at thy right hand in the hour of death and in the day of judgment.——Bleſs the ſinful nations, of which we are a ſinful part. Maintain the cauſe of thy truth, and enlarge the kingdom of thy Son, amongſt us. Remember for good thy faithful people of every denomination; more eſpecially regard with thy choiceſt favour, and defend with thy mighty power, the Church to which we belong; the goſpel vine which thy own right hand hath planted; and which, by thy gracious providence, hath taken root and filled the land. May ſhe extend her boughs from ſea to ſea, until they have filled the whole earth! may we abide by her doctrines, and and walk worthy of the holy vocation with which we are called.—Bleſs thy ſervant the king: the queen: and every branch of his illuſtrious houſe. May the crown ſit eaſy, and ſit very long, upon his royal head. Direct his counſels to the advancement of thy glory, the good of thy Church, and the ſafety, honour and welfare of himſelf and his dominions.—May all orders and degrees of men, from the higheſt to the loweſt, be fearers of God, lovers of truth, and workers of righteouſneſs, ſtrengthen and relieve thoſe who labour under any affliction in mind, body, or eſtate; and make all work together for their

good.—

good.—Preſerved by thy gracious mercy we are coming near to the end of another week, many of our fellow creatures ſince the commencement thereof, have left this ſcene, and have entered upon an eternal ſtate. O God moſt holy, O God moſt mighty, grant that, before our eyes cloſe in death, we may be enabled to embrace the Lord's Chriſt in the arms of our faith, and under the ſhinings of thy countenance, and in the unclouded proſpect of thy celeſtial abode, ſaying, Now, Lord, letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation; carry us holy, peaceably, and ſafely, through the enſuing Sabbath. Lift up the light of thy countenance upon us, and may our comforts be neither few nor ſmall. In all the duties that are before us, may we look to the ſpirit of grace, for willingneſs and power to ſerve thee faithfully, and may our entire dependence be upon the merits of Jeſus Chriſt the righteous, to render our defective, polluted ſervices, ſuch as thou wilt mercifully accept in him. Be thou on to-morrow preſent in the worſhiping aſſemblies of thy ſaints; meet them that deſire to meet with thee, and viſit them with thy ſalvation, who mean to viſit and wait on thee in the ordinances of thy appointment; may ſuch as ſeek thee be joyful and glad in thee; and may they find by happy experience, that one day in thy courts is better than a thouſand elſewhere, and that thy houſe is indeed the houſe of God, and the gate of heaven. Be with all thy faithful ſtewards of thy myſteries in every place, who ſhall adminiſter in thy name. Enable them rightly to divide the word of truth, giving both to ſaints and ſinners their portion. Pardon the unworthineſs of miniſters and people, and vouchſafe to own thy glorious goſpel, by making it effectual to the ſalvation of them that hear; every ſpiritual and temporal mercy, we requeſt, for the alone ſake of Jeſus Chriſt the righteous. *Amen.*

ADVER-

IT is preſumed, this little manual of devotion, taken from the manuſcript papers of our author, will not be unacceptable to the public, becauſe it is ſet forth as a form of prayer. Amongſt the many unneceſſary diſputes in the Chriſtian department, a queſtion has been often propounded, Whether a perſon can preſent himſelf at the footſtool of the divine Majeſty, uſing the words of another, and be a ſincere worſhipper; certainly, in our private or recluſe devotions, it is proper to come before God, and pour out in ſimplicity and ſincerity, the immediate mental ſolicitations, that we are in need of, expecting our imperfect aſpirations to be accepted only through the mediation of the Lord Jeſus. But ſome indiſcreet captious individuals, have prematurely cenſured thoſe, who have adopted a premeditated courſe of prayer in their families, or in public aſſemblies, as the quinteſſence of hypocriſy and the apathy of formality. By this criterion, may not the ſame ſuggeſtions be urged againſt the univerſality of ſinging pſalms or hymns? If ſuch poetic compoſitions, which conſiſt of prayer and thankſgiving, are uſed as a form, wherein can be the impropriety or inconſiſtency of a devout ſupplicant offering the ſame in proſe? How aſſuming muſt it be in any perſon to take upon himſelf the iniquiſitorial part of prejudging the uprightneſs of another, and bearing down the honeſt efforts of a humble mind, before that period arrives, when the ſecrets of all hearts will be made known. Let us in the interval anticipate that eventful criſis, when we ſhall enter upon that ſtate, where there will be nothing to pray for, but every thing to be thankful for, where mental imperfections will be abſorbed in the luſtre of uncreated perfection, and every thing give place to unmingled and unalloyed adorations to God and the Lamb forever.

EDITOR.

*** Theſe Prayers may be had ſeparate of the publiſhers of this work.

John vii. 38, 39.

He that believeth on me, as the Scripture hath ſaid, out of his belly (heart) ſhall flow rivers of living water.

This ſpake he, of the Spirit; which they, that believe on him, ſhould receive.

ONE would imagine that Chriſt, who is the prince of peace; that his goſpel, which is the meſſage of peace; and that his miniſters, who are the ambaſſadors of peace; ſhould meet with general acceptance, and be received with joy by all to whom the meſſage comes. But our Lord, who knew what was in man, and to whoſe eye the whole of futurity lies open at one view, has taught us to expect a very different effect from the faithful publication of his word. It is true, that, by his mediatorial obedience unto death, he has made peace with God, and procured remiſſion of ſins, for as many as ſhall believe in his name: and it is the office of the Holy Spirit to enlighten believers into the knowledge of the peace and ſalvation obtained for them by Chriſt. Yet, with regard to thoſe, who are conſigned to hardneſs of heart, and to the blindneſs of unbelief, the proclamation of peace, ſounded by the goſpel-trumpet, ſeldom fails to fill their minds with enmity, and to enflame them with rage and embitterment againſt both the meſſage and its meſſengers. What is the reaſon of this? Why are the hearts of unconverted people prone to ſwell with oppoſition againſt the ſaving truths of God's word? Becauſe, thoſe truths run directly counter to the natural prejudices and the corrupt reaſonings of ſelf-righteous pride. It ſtings a Phariſee, who looks for ſalvation, from his own doings, to be told, that, all who get to heaven, muſt be brought thither, not by works of righteouſ-

neſs

neſs which they have done, but by the free, unmingled grace of God in Chriſt. It quite affronts the freewiller, to be informed, that it is God himſelf, who, by the power of his ſpirit, muſt work in us, both to will and to do thoſe things that are pleaſing in his ſight. Hence it is, that the goſpel of Chriſt ſo often meets with hatred and repulſe: and hence that remarkable ſaying, Luke xii. 51, 52: "Suppoſe ye, that I am come to give peace on earth: I tell you, nay: but rather, diviſion. For, from henceforth, &c." The truth is, they who receive the goſpel, muſt ever expect to be nibbled at, by thoſe who do not receive it: and the apoſtle's obſervation, Gal. iv. 29, holds as good, at this preſent day, as it did when he firſt committed it to paper.

Only review the foregoing part of this chapter; and ſee whether Chriſt himſelf was exempt from hatred, perſecution, and abuſe.

Ver. 1. *After theſe things*, i. e. after he had miraculouſly fed five thouſand perſons in the wilderneſs, Jeſus walked in Galilee: "walked," literally, he generally travelled on foot: we read but once of his having rode, and that was on an aſs, and merely to fulfil the prophecy. "Walked," figuratively: his life was not a life of idleneſs, but of zeal, activity, and labour.—*Becauſe the Jews ſought*, &c. He could have preſerved himſelf, but uſes retirement as a means: to teach us not lightly to preſume on providence, but to truſt God in the ways of his appointment. Beſides, his hour was not come, and he had more work to do.

Ver. 2. *Feaſt of tabernacles:* annually celebrated * in commemoration of their having dwelt in tents for forty years, in their journey from Egypt to Canaan. An emblem of Chriſt's incarnation: and of the paſſage of the elect through the world to heaven.

* See Jenning's Jewiſh Antiq. vol. 2.

Ver.

Ver. 3. *His brethren*; i. e. Some of the Virgin Mary's relations: for the Jews called all near kinſmen, eſpecially firſt couſins, brethren. Literally, Chriſt had no brethren: as God, he is the only ſon of the Father: as man, he was the firſt and the laſt, and the only ſon of his mother. *Depart hence:* put thyſelf into danger's way, by going among thy moſt virulent foes, in order to work a miracle (if thou be the Meſſiah) for thy own reſcue.

Ver. 4. As much as to ſay, "thou art oſtentatious: therefore go and work thy miracles at Jeruſalem, among the great men of the law, the Scribes and Phariſees."

Ver. 5. Of ſo little ſpiritual benefit are merely outward advantages, without the ſaving grace of God!

Ver. 6. How meekly Chriſt anſwers! i. e. "Every ſtep I take is regulated by the immediate interpoſition of Providence; and, when the time appointed arrives, for my being at Jeruſalem, I ſhall go. It matters not, when you go: but every moment of my time is charged with ſome important commiſſion for the glory of God!"

Ver. 7. Men of the world do not hate one another, as ſuch. Their hatred turns chiefly towards the excellent of the earth; and, above all, on faithful miniſters.

Ver. 12. *Much murmuring:* They were divided in their opinion of him.

Ver. 13. *Spake openly*, what they thought in his favour.

Ver. 14. *Midſt of the feaſt:* when the number of worſhippers was largeſt. Chriſt knew not what the fear of man was: *To the Temple:* to pray, and preach. Chriſt's own example ſanctifies and enforces the duties of public worſhip. I fear, if Chriſt was to live again on earth, he would not have the privilege of preaching in ſome of our Churches: many a pulpit door would be ſhut againſt him.

Ver. 17.

Ver. 17. Εαν τις θελη, *if any man be willing*, or *have a desire*. A spiritual will and desire to heavenly things, is the gift of God, and a token for good.—This whole verse shews, that the grand reason why any disrelish the pure gospel, is, because they are unrenewed by grace.

Ver. 18. *Of himself:* Plausible doctrines of his own dressing up.——*Is true:* he preaches the truth, simply as he finds it in the word. *No unrighteousness:* no dishonesty, no sophistication, nor artful glossing of God's word.

Ver. 25. *Whom they seek to kill:* But they were restrained by invisible power which they knew nothing of.

Ver. 26. *He speaketh boldly:* The more they threatened, the more bolder Christ preached.

Ver. 28. *Whom ye know not:* Sad to profess God, and yet not know him savingly!

Ver. 37. *If any man thirst:* Alluding to the Jewish custom, at their feast, of pouring water on the sacrifice as it lay on the altar. Christ shews the spiritual meaning of this. Himself was the one sacrifice; and the Holy Ghost, compared in Scripture to water, anointed him as Mediator for the discharge of his offices, and gives us faith by which his merits are applied to the soul. *Come:* i. e. believe.—— *Drink:* be satisfied, comfortable, and happy.

Ver. 38. *Believers as the Scripture, &c:* i. e. as the scriptural faith of God's elect.

Out of his heart: The heart is the seat of vital religion.

Rivers, &c. His heart shall overflow with, 1. The *comforts* of the spirit; 2. With *good works*, which, like elegant streams in a garden, shall enrich and adorn his life and conversation.

Compared to *rivers*, because, 1. As all rivers derive their origin from the sea, so all grace and holiness flow from the ocean of God's gratuitous love to us in Christ;—2. A river widens, the farther it flows;

flows; and a converted believer increaſes in the knowledge of God, and in obedience, more and more to the perfect day.—3. A river tends to the ſea from whence it took its riſe: and all true grace leads to God, and at laſt perfectly unites the ſoul to him in glory.

Living water: i. e. 1. Operative; 2. Perpetual.

Ver. 39. *Of the Spirit:* See Iſai. xli. 17, 18, and xliv. 3. Ezek. xxxvi. 25. 27.

BROAD HEMBURY,
March 20, 1774.

END OF THE FIFTH VOLUME.